

A SUMMARY OF CONTROVERSIES.

WHEREIN

Are briefly treated the cheefe Questions of
Diuinity, now a dayes in dispute betweene
Catholikes & Protestants: especially
out of the holy Scripture.

WRITTEN IN LATIN

By the R. Father, James Gordon Huntley of
Scotland, Doctour of Diuinity, of the
Society of IESVS.

And translated into English by I. L. of the
same SOCIETY.

The I. Tome, deuided into two Controuerfies.

THE SECOND EDITION.



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CONTRIVERSIES

WHEREIN

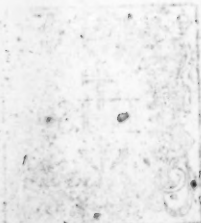
Are briefly stated the chief Controversies
Disting. now existing between
Catholics & Protestants, especially
in the points of Doctrine, Discipline,
& Worship.

WRITTEN IN LATIN

By J. A. Faber, Pastor of the
Church of St. James, in
Scotland.

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by J. A. Faber, Esq.

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OF THIS BOOK
THE THIRD PART

Of the second Commonly received
of the true state of the Church

Of the state of the Church
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of the Church of England
of the Church of England

THE
FIRST
CONTROVERSY.

1. Of the state of the Church
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OF THE WRITTEN
WORD OF GOD.

The first Part of the first
Controuerſy.

CHAP. I.

*Of the Scope and Methode of
this Treatiſe.*

ALL the Controuerſies of this
tyme may be reduced to two
heades : for eyther they are
certayne generall principles
& foundations of our faith and Religion,
or they are particuler questions appertay-
ning to the ſame. Amongſt other gene-
rall Principles there be two, about
which is the greateſt contention at this
day : the one is, the Word of God, the o-
ther, the Church : we will firſt ſpeake of
the word of God, and afterwardeſ of the
Church : and laſtly we will examine e-
uery particuler Controuerſy, if God ſhall
graunt vs life and health.

A

2. Two

2. Two things do now adayer hold many in errour. The one is a false opinion that many haue, who thinke it a matter of little importance, whether they giue credit or no to many things taught by the Roman Church: which dangerous perswasion may be taken out of the mindes of all faithfull people, by that which we shall deliuer concerning the word of God, and the Church, for thereby it shall euidently appeare, that all things are firmly to be belieued, which the Roman Church belieueth, and that without this faith no man can hope to be saued. The other is, that such as desire to find out the true faith in every particuler Controuersy, are oftentimes so hindred by the sleights and falshoods of our Aduersaries, as it will be very hard for them to discern that which is true, from that which is false. Wherefore we will endeavour in every particuler Controuersy, to set downe the true state of the question. After ward we will lay open the foundation of the Catholike doctrine. And lastly we will plainly and briefly answer the chiefe objections of our Aduersaries, whether they be drawne out of the Scriptures, or taken from the Fathers,

3. And because our Aduersaries euermore

(Of the written Word of God.) 3

nermore boast and brag of the written Word of God, pretending out of it only to proue their doctrine & impugne ours: our chiefe care shalbe to shew, that the Catholike and Roman faith is both evidently and strongly to be confirmed out of the written Word of God, and the doctrine of our Aduersaries to haue no foundation at all in the holy Scriptures, but is manifestly opposite & repugnant therunto: yet so, as we will set downe the yniforme consēt of the auncient Church to be agreeing with vs in euery Controversy, leauing the more ample search of antiquity vnto others, to whome we will referre the Reader, setting downe their particuler names; so loath we are that this booke of ours should grow too great: and for the same reason we haue thought good to omit many arguments which might be drawne out of the holy Scriptures for confirmation of the Catholike faith, contenting our selues to set downe only the more solide and euident proofes, because we are resolued to be as brieue as may be.

C H A P. II.

Of the Word of God in generall.

THE word of God, if we speake of it in generall, may be considered two ways, either for that One, Eternall, and Infinite Word which containeth perfectly in it selfe whatsoeuer is in the mind of Almighty God, which is the same with the Sonne of God, and Word of the Father, of whome *S. Iohn* speaketh in his Gospell saying, *In the beginning was the Word*, and of this Word we are to say nothing heere: but the Word of God may be otherwise considered and taken for that Word, which was not alwayes, nor containeth all thinges which are in the mind of God, but a small part only of them, to wit, such thinges as God would haue vs know and belicue: and of the Word of God in this sense we speake now. For this Word is the proper and complete object of our faith.

2. Moreouer this Word hath two conditions or properties, the one is, that the same be reuealed vnto vs: for there are
 inu-

(Of the written Word of God.)

innumerable verities in the mind of God, the which, because they are not revealed to vs, do not appertayne to this Word. The other is, that is be immediarly reuealed by God, for such things as God manifesteth vnto vs by naturall reason, appertayne not to this Word of God, called therefore by the Deuines, the reuealed Word of God.

Rom. 2.

v. 19.

10. Heb.

11. v. 1.

3. Of this Word of God for vnderstood, there is no Controuerſy betwene vs and our Aduerſaries, but only in wordes: for whereas our Aduerſaries ſay, that Catholikes affirme, that we muſt with diuine fayth belieue the words of men, or which is worſe, rather belieue the words of men then the Word of God; it is a merre ſlaunder, for there is no Catholike ſo ignorant, but he knoweth that the Theologicall vertue Faith, relieth altogether vpon the pure, ſincere, and certayne Word of God alone, according to that of S. Paul, *VWhen you had receiued of vs the word of the bearing of God, you receaued it not as the word of men, but as the Word of God, as indeed it is.* Neyther can any man doubt, but that the reuealed word of God is partly the written Word containd in the Canonicall bookes of the old and new Teſtament, partly vnwritten and deliuered

1. Theſ. 2.

v. 13.

1. *Thes.* by tradition and preaching, of which vn-
 c. 2. v. 14. written word the Scripture maketh men-
 tion in many places, but we will first
Cor. 1. 15. treat of the written Word.

v. 1. ad

Gal. 1. v.

3. 1. *Pet.*

1. v. vlc.

CHAP. III.

Of the written Word of God.

THE written Word of God con-
 sisteth of two parts, of the Letter
 which euery man may read in
 the books themselves, and in the
 true sēse of the Letter, which is as it were
 the very soule and life thereof, without
 which the Letter alone rather killeth the
 quickneth or giueth life: as we see eui-
 dently by experience in the Iewes, *Arians*,
 & all other heretikes, as well new as old:
 for the Iewes hold theselues stiffely to the
 Letter of the old Testamēt, & the *Arians*, as
 also in a manner all other heretikes, re-
 ceiuē cyther altogether, or for the grea-
 test part the Letter of the new; but be-
 cause they will not acknowledge the true
 sēse of the Letter, Iewes they are, Here-
 tikes they are, Catholikes they are not.
 And surely the Letter alone without the
 true sēse, cannot truly and properly be
 called

called the Word of God, no more then a body without a soule can truly and properly be called a man: wherefore they which spoile the Letter of the true sense, may be compared to them who bereave a man of his soule and life.

2. But whosoever do substitute another contrary sense and meaning in place of the true, do no otherwise, then they, who not only kill a man, but by Art Magicke bring into the body of the man killed, some other diabolical spirit, by which the dead body is so moued and stirred, as it seemeth to many to be aliue: all this is so manifest a truth, as our Aduersaries themselves are not able to deny it.

3. This to haue byn the doctrine of the auncient Church sufficiently appeareth by the words of S. Augustine. The vnhappy Iewes, sayth he, & more vnhappy Heretikes, whilst they attend only to the sound of the Letter, as a body without a soule, so they remayne dead, and voyd of the spirit which quickneth. And els where: All Heretikes which receiue the Scriptures and their authority, will seem to follow them, whereas indeed they follow rather their owne errors, and are therefore Heretikes, not because they contemne them, but because they do not vnderstand them. And before him S. Hilary

Aug. ser.
18. de
temp.

Aug. E-
pist. 222

Hil. l. ad Constant. that honour of the French Nation. **Ra-**
Imperat. meber (saith he) that there is not one of the here-
 takes which doth not say; that he preacheth now ac-
 cording to the Scriptures, euen those things in
 which he blasphemeth, albeit he lieth in so saying.
 And a little after: All of them speake Scrip-
 tures without the true sense & meaning, they praied
 sayth without sayth indeed, for the Scriptures
 consist not so much in the reading, as in the vnder-
 standing, neither are they vnderstood of such as go in-
 to preuention, but continue and abide in charity.

Hieron. Morcouer S. Hierome: Let vs not thinke (sayeth
 in c. 1. ad **Gal.** he) the Gospell to be in the words of the Scripture,
 but in the sense, not in the out side, but in the inside, or
 marrow, not in the leaves of the words, but in the

Matt. 4. they wise euen the Diuell himselfe speaketh Scrip-
 v. 6. tures, and all heresies, according to Ezechiel, make
 vnto themselves pillowes which they may lay vnder
Ezec. 13. the elbow of euery age.
 v. 18.

2. By that which hath byn sayd,
 answere may be made to our Aduersaries
 when they obiekt against vs, that we af-
 firme the Scripture to be imperfect, ob-
 scure, like a nose of wax which a man
 may writh which way he will, and last-
 ly the origen and spring in a manner of
 all heresies: for we affirme this of the na-
 ked and dead letter alone, destitute of the
 true sense; or rather of the letter, to which
 the

(Of the written Word of God.)

the Heretikes adde their owne peruerso
sense and meaning: neyther haue our Ad-
uersaries any cause to wonder at this, see-
ing S. Paul himselke saith of the bare letter
alone, *that it killeth, and bringes eternall death* 1. Cor. 3. 6.
and *damnation*. But neuer any Catholike
did euer attribute any such thing to the
liuing letter, which hath conioyned
with it the true and native sense, and
which alone is truly and properly the
word of God,

CHAP. IIII.

*How we are to seeke out the true sense
and meaning of the holy
Scripture.*

THERE is great contentiō be-
weene vs and our Aduersaries
about the meanes how to finde
out the true and naturall inter-
pretation of the letter, a thing so necessa-
ry to eternall saluation. They teach di-
uers thinges concerning this matter, but
deliuer nothing that is certayne. One
assigneth more rules to this purpose, an-

other fewer, but when they haue sayd all, they confesse at last that there was neuer any which hath not at sometyme erred in seeking out the true interpretation of holy Scripture. For they gyue not their assent either to the ancient Fathers, or to their owne Maisters in all thinges they teach or write: nay they cannot assigne any one whom they acknowledge not to haue erred sometyme, nor dare as firme to be free from error, seeing as they say, *Euery man is a lyar*: and so at last all thinges are left by them doubtfull and vncertayne.

*Rom. 3.
v. 4.*

2. But the Catholikes do proceed much after another manner, who teach, that the certayne & vndoubted sense of the Letter is not to be taken from the iudgment of any particuler man, but from the vniuersall forme consent of the ancient Fathers, or generally and especially from the iudgment and interpretation of the Catholike Church, to whom it appertayneth to iudge of the true sense and meaning of the holy Scriptures, which as the holy and *Oecumenicall Councell of Trent* teacheth very well: for there is no doubt but that it is more safe to follow such an interpreter as cannot erre, then such one as erreth somtymes, or at leastwise may erre: but the Church cannot erre in her

*Concil.
Trident.
sess. 4.*

and all her iudgment, seeing that Christ and the
holy Ghost remaine with her to teach
her all truth; wherof more hereafter when
we shall come to treat of the Church.
3. It shall suffice to obserue and
note here, that according to the doctrine
of our Aduersaries, nothing either solide
or certayne is contayned in the holy Scri-
pture: for wheras all dependeth of the
true sense of the Letter, and with them
there is no certayne or sure meanes by
which to finde out this sense; it followeth,
that they call all into doubt, which is in
the Scripture, wherby who seeth not how
much they iniure them. But contrari-
wise, according to the Catholike do-
ctrine, all thinges are evident and cer-
taine which are contayned in the holy
Scriptures, appertayning eyther to faith,
or good manners: the Catholikes ha-
ving euer a certayne and faithful Inter-
preter, to wit, the Catholike Church.
And surely whosoever reiecteth the sense
which the Church giueth, and in place
therof substituteth another altogether
repugnant to it, doth all one with him
who reiecting the holy Scripture should
in place therof bring in a new Scripture
of his owne forging, the sense of the
Scripture being no lesse a part of the word
her of

Matt. 28.

c. vii.

Joan. 14.

1. 16. 10.

an. 16. 7.

13.

of God then the letter, which in these few wordes *Tertullian* confirmeth out of the tradition of the auncient Church: *Tertul.* The sense adulterated, or falsified, is no lesse repugnant to the truth, then the letter, or stile corrupted.

4. And to conclude, it may be inferred, that saluation is to be found in the Roman Church only, and none at all out of it, which I proue thus: Both the Scripture testifyeth, & all me confesse, that diuine fayth is necessary to saluation: but such as forsake the Romā Church, cannot haue diuine faith, which wholly relieth vpon the word of God only, but meere-ly humane, seing their fayth is founded not in the word of God, interpreted by the Church which cannot erre, but in the word and interpretation of *Luther*, & *Caluin*, or some other priuate man, who as they themselues graunt may erre, and be decciued: such an humane fayth then, so doubtfull and vncertayne, and only warranted by mans authority, cannot iustify, or bring a man to eternall saluation.

CHAP.

CHAP. V.

*How we may know, which is the true letter
of the holy Scripture.*

ALl such as forsake the Roman Church, and make little account of her authority, are not only doubtfull & vncertaine which is the true sense of the Scripture, but they can haue no assurance at all, eyther of the whole, or of any part of the letter therof. For whilst they goe about to call in question, and make doubtfull by certayne bookes only of the old Testament, before they are aware, they take away all authority from all other bookes both of the old and new Testament. For whereas there is but one certaine and vndoubted Canon of these bookes, to wit, that which is receaued and approued by the iudgment of the Catholike Church, which cannot erre; our Aduersaries rejecting this Canon, make all the bookes doubtfull contained therein: for no certayne testimony can be had of these bookes, but eyther by this Canon only, or by the auncient tradition of the Church, but

but they neyther admit this Canon, nor will stand to this *vnwritten Tradition*, or acknowledge it for the true word of God.

2. Now as for the *Canons* lately set out by themselves, no man can safely believe them, seeing they neyther agree one with another, nor with the auncient Canons of the Church, nor are any where found in the writtē word of God, which (as they teach) is only to be believed: neyther can they bring any thing, eyther concerning the Canon of the *Hebrewes*, or any other auncient Canon, which they haue not taken from the writings of the auncient Fathers, whose authority without the expresse written word of God, they will haue to be in no wise sufficient to engender fayth: so as euen by the iudgment of our Aduersaries, none of all these can establish Fayth, concerning this matter.

Lib. 1.

Inst. c. 7.

sect. 2. in

fine.

3. *John Calvin* indeed sayth, that it is as easy for a faithfull man to discern Canonical Scripture from that which is not Canonically, as to one that seeth, it is easy to discern light from darknes,

and white from black. But in so saying *lib. 1. de* he contradicteth both reason and experience, for it is evident that in old tyme

ver. Deic. 27. 28. 29. there was no small controuersy amongst

the

(Of the written Word of God.) 13

the faythfull, yea and amongst learned and godly men concerning many bookes of the old and new Testament, yea and also euen now amongst such as our Aduersaries esteeme faithfull men, which Calvin himself in many places contesteth,

Calu.

prof. in

Ep. iac.

Epist. ad

Heb. &

ante a.

Petri.

4. Moreouer Caluins owne followers well perceauing this, fly vnto their owne peculiar spirit, by which they say they are chiefly perswaded and moued, and not by the only consent of the Church. But these speake nothing to the purpose, for in faith two thinges concurre, one is the cause or origen of sayth, to wit God himselfe, and the holy Ghost, whereof there is no controuersy betweene vs and them, for we all acknowledge the holy Ghost to be the principall cause of the assent we giue by sayth, that is to say, that it is the holy Ghost who chiefly perswadeth vs to belieue. The other is the obiect of sayth, or that which is to be belied, whereof we now dispute; for the holy Ghost doth not induce vs to belieue the false & vncertaine deuises of men, but the pure and sincere word of God only: we aske therefore of our Aduersaries, by what expresse word of God he reucaleth vnto them, that there are so many Canonically bookes, and neyther fewer nor more; for

Rupell.

Conf. ff.

art. 4.

we

we read not this any where in the Scri-
 pture, and they admit only the written
 Word of God, how can the holy Ghost
 then perswade the to belieue that which
 is not the word of God? For we are not
 now to expect new reuelations from
 God, as do the *Anabaptists* and *Libertines*,
 whom for this cause our Aduersaries con-
 demne. It is necessary therefore, that if
 they will haue vs belieue, that they are
 perswaded by the holy Ghost to belieue
 such books only to be authentically, as they
 do say are such; that they first shew this
 to be a truth expressely containd in holy
 Scripture, which they will neuer be able
 to do. Wherefore there is no certainty
 with them eyther of the sense of the holy
 Scripture, or of the Letter, nor euer wilbe
 vntill they returne vnto the Church a-
 gayne. But we Catholikes are certaine of
 both, for we haue a most faythfull *Canon*
 receaued in the Church more the a thou-
 sand and two hundred yeares agoe, con-
 firmed by a generall, and Oecumenicall
 Councell.

5. And this to haue beene the faith
 and doctrine of the auncient Church for
 the discerning of true and authentically
 Scriptures, that short but pithy sentence
 of *S. Augustine* (whome *Caluin* acknow-
 ledgeth

*Calu. l. 1.
 Instit. c.
 9. sect. 1.*

*Innocent.
 3. ep. 3.
 c. vlt.
 Co il. 3.
 Carthag.
 ca. 47. 8.
 Aug. E-
 pist. 335.
 Cöcil.
 Trident.
 sess. 4.*

*Iib. 4.
 Instit. c.
 12. sect.
 vlt.*

ledgeth to haue byn the best and most
faithfull witnes or antiquity) sufficiently
testifyeth, saying: I for my part would not be-
lieue the Gospell, vnlesse I were moued by the au-
thority of the Church, of which place I will
say more herafter in the Controuersy of
the Church. And else where he saith:
*VVe receaue the old and new Testamēt in that nū-
ber of bookes which the authority of the holy Catho-
like Church deliuereth. So S. Augustine.*

*Aug. cō.
Epist.*

Manich.

c. 5.

*Aug.
serm. 10
de temp.*

6. I know our Aduerlaries obiekt
many thinges against many bookes con-
trayned in our Ecclesiasticall Canon, but
their chiefe arguments do not only de-
rogate authority from those bookes but al-
so from many others which they re-
ceaeue as Canonically. For they obiekt, that
some Fathers did sometymes doubt of
those bookes which they will not admit,
but they are not ignorant that some Fa-
thers of old haue doubted of the Epistles
of S. James, and S. Iude, of the second Epi-
stle of S. Peter, of the 2. and 3. of S. Iohn,
of the Epistle to the Hebrewes, and of the
Apocalyps, of which bookes they dare
not now doubt, especially Caluins fol-
lowers, as is manifest by their confession
of faith.

*Rupell.
Confess.
Art. 3.*

7. They say further, that in those
bookes which they reiect, there are many
things

2. Pet. 3.
v. 16.

things obscure, difficult, and full of contradiction, but what booke of Scripture in a manner is there in the which there do not occurre sometymes things obscure and hard to be vnderstood? did not S. Peter acknowledge as much? But as for true contradictions there are none at all, how soeuer there may be some things which at the first sight may seeme to imply contradiction, yet indeed all things agree very well together: such a contradiction is oftentimes found in those bookes, which euen our Aduersaries receive, yea euen in the Ghospells themselves, which for all that are not to be rejected, but humbly, soberly, and piously to be interpreted, as S. Augustine many tymes admonisheth.

Aug. de
Doct.
Christia.
l. 2. c. 41.
& deser.
Dom. in
mont. l. 1.

c. 3.

Bell. &
Gres.
Contro.
l. 1. c. 7.
& sequ.
Lesmor.
in su.
Chronol.

8. To conclude, all the arguments that our Aduersaries make against these bookes are fully answered by Catholike writers, which haue set out Commentaries vpon those bookes, to wit, Cornelius Iansenius vpon Ecclesiasticus, Ioannes Laurinus vpon the booke of VVisedome, Ioannes Maldonatus and Christopher à Castro vpon Baruch, and Nicolas Serarius vpon the rest of the bookes of the old Testament, which our Aduersaries call Apocripall, to omit the most Reuerend and famous Cardinall Bellarmine, and his Champion Iacobus Gesserus,

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as also Iames Gordon Lesmorew. For it is sufficient only to haue cited them, seeing that I write only an abridgment of Controuersies, & not any long commentaries vpon the Scripture: And therefore contēt my selfe to haue shewed in this place that our Aduersaries must either receaue the Canon of Scriptures, approued be the Councell of Trent, or be vitterly destitute of any certayne and assured Canon.

CHAP. VI.

Of the Hebrew Text.

OV R Aduersaries when they are vrged with Catholike argumēt taken from the Scriptures, are wont to fly to the *Hebrew* Text of the old Testament, and to the *Greeke* text of the new, perswading themselves by this meanes to attayne to the true and propper sense of the letter: wherfore something is to be sayd in this place of the *Hebrew* & *Greeke* text, both which appertayne to the Letter of the holy Scripture.

2. We grant indeed, that when the

B 2

Latin

Latin translation is either ambiguous or leſſe playne, the *Hebrew* text is well and profitably looked into; as alſo that diuers myſteries which lye hidden in the *Hebrew* text, and cannot ſufficiently be explicated in Latin wordes, may be the better vnderſtood: And laſtly that we may the more fully attayne vnto the force and *Emphaſis* of that holy tongue.

3. But as for the *Hebrew* text now extant, we do not acknowledge it to be of ſo great either authority, or perſpicuity as our Aduerſaries pretend: and we further deny that the vulgar Edition wherinſoeuer it differeth from it; is to be corrected by it, and that for two reaſons. The firſt is, for that the *Hebrew* text though neuer ſo incorrupt, further then it is approued by the authority of the Church, is much more doubtfull, and vncertaine then the Latin. The other reaſon is, for that the *Hebrew* text which is now in vſe, is in many places corrupted and depraued, in which the vulgar Edition is entire and vncorrupted. Both theſe reaſons ſhal be confirmed in the enſuing Chapters, which the learned Reader may ſee in the Latin edition, from the ſeauenth Chapter to the 14. all which I haue omitted to put into Engliſh, be-
 cauſe

(Of the written Word of God.) 21

cause I intend to help the lesse learned,
who are not so capable of that so profound
and learned a discourse.

CHAP. VII.

*Of our Aduersaries new Translation of
the Bible.*

THE Catholike Church of Christ
not without good cause doth re-
iect and condemne our Aduer-
saries new Translations of the
Bible, and that for many reasons. The
first, and most iust reason is, because such
their translations are replenished with
errors, which haue byn inuented eyther
by *Iewes*, or *Heretikes*, wherof see many ex-
amples in the precedent Chapters of the
Latin edition; but we in this Chapter
will set downe three other causes or ori-
gens from whence these errors spring,
wherby it shall further appeare, that our
Aduersaries can let out no Translation
which shall not be found full of many &
great errors.

2. The first cause, is for that our Ad-
uersaries eyther contemne, or make little

account of the translations and interpretations of the Fathers, and imploy all their labour in finding out all the versions, and interpretations, and expositions of the *Iewes*, which they highly extoll & commend: so as in their Commentaries vpon the old Testament, you shall see them cite *Thargus Rabins*, and such other *Thalmudicall* fictions, but especially *Rabbi David Kimhi*, whom sometimes they call *learned*, sometymes the *most learned* among the *Hebrewes*. But of the auncient Fathers no mention at all: for if there be, it is for the most part, cyther to taxe, or manifestly to oppugne, or euen to corrupt their writings.

3. Now what can be more vnreasonable or absurd, then to begge the true sense of the Scripture of the *Iewes* who
 1. Cor. 3. v. 14. & lacke faith, and who haue a veyle ouer their
 1. Thess. 5. hartes, when they read the old Testament,
 2. v. 15. with whome God is not pleased, and
 16. who are Aduersaries to all men, vpon whom the Anger of God is come to the end, who peruert all the oracles of the Prophets that appertayne to Christ; and lastly, who are the most malicious enemies of Christians. And on the other side to despise the excellent Doctors of Christs Church, who euen in the iudgment of
 our

our Aduersaries were indued with the true faith, full of the holy Ghost, raised by God, and placed in the Church, to the end we should not be carried about with euery wind of doctrine, who haue defended the faith against all heresies, who haue sincerely instructed the faithfull people in the mysteries of the Christian faith, who haue faithfully set downe to Posterity the sense and interpretation of the Scriptures which they receaued from the Apostles.

4. Moreouer, wheras no man can rightly interpret the Scriptures who hath not receaued from God the gift of the interpretation, which is not given but to the members of Christ, and his Church only, it is apparent inough how much more false it is to follow such holy Doctors, then the impious *Iewes*, who are wrapt in the snares of the Diuell, and held captiue at his will. And seeing that saying of Christ is most true, if the blind lead the blind, they both fall into the ditch; it cannot be but our Aduersaries, blind and destitute of the light of faith, and led by the blind *Iewes*, must needs fall downe headlong, and breake their neckes.

5. Heerebence it is, that our Aduersaries do insert into the new Transla-

Rom. 8.
v. 9. Eph
4. v. 14.

2. Cor. 12.
v. 10. 18.
1. Pet. 1.
v. 20. 21.

2. Tim. 3.
v. 16.
Mat. 15.
v. 14.

tions almost all the places of Scripture corrupted by the *Iewes*, and that they deny together with the *Iewes*, many oracles of the prophets, to be vnderstood of Christ, and many wayes wrest euen those oracles which they canot deny to be vnderstood of Christ, from that true sense in which they are cited in the new Testament, by the Apostles, Euangelists, and Christ himselfe, to prophane & impious senses lately inuented by the *Iewes* out of their hatred to Christ.

6. The second cause is, that they desire nothing more then in their translations to depart from the vulgar edition, the which seeing it is most sincere and correct, they, which almost in all thinges leaue it, must needes fall into many errors.

7. The third cause is, the malicious intention of our Aduersaries, who set forth new Translations of the Scripture for no other end, then by them to opugne the Catholike doctrine, and to establish and confirme their owne errors and heresies: and therefore when any plain text occurreth, which maketh manifestly against their erroneous doctrine, they seeke to make obscure the true and proper sense, by their peruerse translation;
but

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but if they light vpon any place somewhat obscure, which may seeme to fauour their doctrine, they so deprauē it by their new translation, that the Scripture it selfe may seeme to confirme what they falsely teach, and so by this meanes they must needes stuffe their translations with infinite corruptions. For these three reasons therfore not without great reason *Gretser*; do we reiect our Aduersaries translations *tract .de noua* which so warme with corruptions. Many other reasons are both learnedly and *translat. in defen. Belarm.* largely set downe by *Iames Gretser*, which we for breuity sake omit.

C H A P. VIII.

Of the Latin vulgar Edition.

OV R Aduersaries conuincēd by the truth it selfe, confesse sometymes, that the vulgar Edition not only is to be preferred before all other latin Editions, but euen before the *Greeke* text of the new Testament, and the *Hebrew* text of the old: for in many places reiecting them, they follow our vulgar translation, as may be scene in the Latin edition in the Chapters 8.9.10.13.

*Calu. in
Antid.
cont. 4.
Jes. Conc.
Trident.*

notwithstanding that in many other places they exceedingly inueigh against it, and with great hostility oppugne it, partly for that they see the same to contradict in many places their errors, and partly also, for that they labour by all means to peruert the text of the Scripture by their new version, to make the speake in fauour of their error, which they cannot do, if the authority of the old interpreter continue in all things entire and vndiminished. As for *Caluin*, he is so deadly an enemy to the vulgar edition, that with great exesse he declaimeth against it in this manner: *So farre off is it, saith he, that there is one entire lease, as there are scarce three verses together not defiled with some notable error.* But to proue this his impudent assertion, he bringeth only one place out of the new Testament, which a little after we will shew to haue byn exceedingly well translated out of the Greeke. He bringeth no other places out of the old Testament then such as he taketh out of the *Psalmes*, which (as it is euident) are translated word for word out of the Greeke version of the *Septuagint Interpreters*. Nay in the same place, *Caluin* acknowledgeth that the Latin Interpreter hath, with all possible diligence, expressed the

the Greeke translatiō. And as for the Greeke interpretation of the *Septuagint*, it is most learnedly defended by *Genebrard*: so as it were superfluous to say any more. Indeed *Geneb. in Psal.* *Caluins* & *Luthers* disciples find fault with many other places in the vulgar edition, both of the old and new Testament, but we will lay foure generall grounds, out of which all their arguments may be easily answered.

2. The first is: If our Aduersaries will needes haue the now present *Roman Church* condemned for following and authorizing the vulgar *Latin* Interpretation, they must needes also condemne the whole auncient Church, and all the Fathers who liued the first foure hundred yeares after *Christ*, for they acknowledged no other interpretation of the old Testament as authentickall, then that of the *Septuagint* Interpreters, which much more departeth from the *Hebrew* text now extant, then our vulgar *Latin*, as our Aduersaries themselues confesse: wherfore if the *Roman Church* be to be condemned for the vulgar Edition, much more the *Primitive Church* for the version of the *Septuagint*: and heereof it followeth further, that the Church is not to be condemned, which followeth a translation

*Calu. l. 4.
Instit. c. 1.
sect. 12.*

*Rom. x. v.
8. Hier.
Epist. 57.
ad Dam.*

tion of the Scripture, which in some things may be amended, so long as nothing is to be found in it, which is repugnant eyther to fayth or good manners. For otherwile the auncient Church had erred in retayning the version of the *Septuagint*, which was corrupted in some places, but those corruptions were not in any thing necessary to be knowne. Moreover *Calum* himselfe confesseth, *that we must not depart from the Church for errors of little importance, the ignorance whereof neyther doth violate Religion, nor prejudice our saluation. Wherefore albeit there should be some such errors in the vulgar Edition, yet were not the Roman Church, which is so auncient & so highly commended by the mouth of the Apostle (as speaketh S. Ierome) to be condemned or forsaken. And this may serue for answere to our Aduersaries arguments, when they object certayne light faults of the vulgar Edition, which haue crept into it, eyther by the negligence of the printers, or by any other accident. As also what our Aduersaries object against the Psalter, may heerby be conuincd to be very weake: for seeing that no other version is followed in it, then that auncient version of the Septuagint, they cannot condemne vs, vlesse they will con-*

condemne the whole primitive Church together with vs, yea the *Apostles* and *Euangelists* theſelues, who followed the ſame verſion, is as ſhewed in the 11. Chapter of the Latin Edition of this Controverſy.

3. The ſecond ground. A good Interpreter doth not tie himſelfe to tranſlate word for word, ſeeing that euery tongue hath his proper phraſes, and manner of ſpeech, but contenteth himſelfe to expreſſe the true ſenſe and meaning of that which he tranſlateth. Wherefore all our Aduerſaries arguments are nothing worth, by which they proue, that certayne places of the vulgar edition are ſomewhat otherwiſe in the Hebrew and Greeke, ſo that the ſenſe of the whole period be one and the ſame, as moſt of the places are which they carpe at in the vulgar Edition.

4. The third ground. The places of holy Scripture are of two ſortes: ſome are cleare & manifeſt, as almoſt all are which ſet downe the hiſtory of the old and new Teſtament. Others are obſcure, and full of difficulty, as are many places in the *Pſalmes* and *Prophets*. Now, if the interpreter in ſuch places as are euident and manifeſt, do interpret rightly all of them, and in ſuch places of Scripture as are obſcure

scure, expresse a sense and meaning agreeable to the Letter, though he come short of the best sense, and that there might be a better giuen, he is not therefore to be thought to haue erred, or not to haue fulfilled the office of a good Interpreter. For so plentifull and profound is the sense of holy Scripture, especially in such places as are obscure, as it is not easy for any man to iudge, which is the best sense. Nay if we must interprete a new, vntill wee haue found out the best sense, there will neuer be an end of interpreting, but we must euery yeare set forth a new interpretation, or at least correct and amend the former, as our Aduersaries haue done, and Beza by name, who hauing set out five diuers editions of the new Testament euery one much differing from the other, as him eltefreely confelleth, yet he plainly acknowledgeth that in his first edition he hath neyther satisfied eyther the greatness of the worke, or his owne desire. Out of which ground, we answered to that which our Aduersaries object, to wit, that there are many places of the vulgar Edition, which might much better and much more cleerly haue been translated: for it is sufficient that they are well, and rightly translated.

Beza in
Eust. ad
lect. ante
deti. an.
1598.

5. The fourth ground. We are not to reprehend the translations of holy Scripture, only because they differ one from another, so long as they are not contrary the one to the other: and in this the holy Scripture differeth from other prophane writings. For even as the holy Ghost in diuers places of holy Scripture teacheth thinges different, but not repugnant: so the same holy Ghost can in one place, & in the same words teach diuers things. And heerhence it is, that *S. Thomas* teacheth well, as did *S. Augustine* before him, that of one & the same place of Scripture there may be many litterall senses. For where as the litterall sense is that which the author intendeth, and the proper and chiefe author of the holy Scripture is God himselfe, whose intencion and meaning is not tied to one verity only, as is mans vnderstanding, but he in one and the same moment comprehendeth all things; there is no doubt, but that he in the same words and at the same tyme, can intimate vnto vs diuers things.

1. p. q. 1.
art. vlt.

6. The which thing is excellently declared by *S. Augustine*, for hauing said that he thought *Moyles* intended diuers senses in his words, he correcteth himselfe saying, that without all doubt God, who is

Aug. 1.
12. cons.
c. 24.

the

the principall author of the Scriptures did so. O Lord, sayth he, seeing thou art God, and not flesh and bloud, if man be short sighted, can it be biaden from thy spirit which will lead me into the right land, whatsoeuer thou wast in those words to reueale to posterity, howsoeuer he by whome they were spoken, thought peradventure but of one sense only, amongst many other no lesse true; so S. Augustin. Seeing therefore there are diuers litterall senses of one and the same place, one Interpreter may follow one sense, and another interpreter another, so long as neyther of them do say any thing not agreeable to the word of God, but both the one sense and the other is godly, and conformable to other places of Scripture. And this maketh much for the dignity of the Scriptures, and profit of the Church, according to that which S. Augustin writeth else where. How could God (sayth he) better commend vnto vs the plentiful fruite of his Deuine VVordes, then by so disposing, as the same words may be vnderstood diuers wayes.

Lib. 3. de
Doctrin.
Christ. c.

27.

7. Nay we see moreouer the holy Scripture it selfe to shew very manifestly. that there are diuers senses of the same wordes. For there is no doubt, but that Deut. 25. commandment of Deuteronomy, Thou shalt not tie the mouth of the Oxe that thresheth, according to the litterall sense, doth signify that

v. 4.

that the mouth of an ox is not to be tyed
whilst he treadeth forth the corne in the
floare; for so according to the Letter the
Jewes objected it, as indeed they were
bound to do. Nevertheless S. Paul mani-
festly teacheth, that God the proper Au-
thor of the holy Scripture, intended chiefly
another sense. Is God, sayth he, so carefull
of Oxen, or doth he not so say in regard of vs? for
indeed these things are written for vs; hitherto
it also appertayneth, that in the Hebrew
tongue, one word hath many significa-
tions, as hath bene shewed in the Acaueth
Chapter of the Latin Edition.

2. Cor. 9;
v. 9. 10.

§. Out of this ground we affirme,
that there is no repugnance betwene the
Septuagint Interpreters, and the Hebrew
text, and betwene the Hebrew text and
the vulgar Edition, or lastly betwene the
interpretation of the vulgar Edition of the
old Testament, and that of the new, how
much sooner the same wordes are diuersly
translated, to wit, otherwise of the Septu-
agint, and otherwise of the vulgar Latin
interpreter, or otherwise of the vulgar E-
dition of the old Testament, and otherwise
of the vulgar Edition of the new, where in
both places the same wordes are cited: for
the same places of Scripture are often-
times otherwise cited by the Apostles in the

new Testament, then hath the *Hebrew* text of of the *old*. But here is diuersity without any repugnance, or contrariety. And this hath place especially in the *Hebrew* text, because in the *Hebrew* tongue there is so different reading of one, and the same word. See examples heereof in the *Latin* Edition of this Controversy, in this Chapter.

9. It wilbe easy out of that which hath byn said to answere that which our *Aduersaries* object against diuers places of the vulgar edition. For albeit there be diuersity betweene it, and the *Hebrew* text, yet there is no repugnance or contrariety: and if our *Aduersaries* think otherwise it procedeth from their ignorance of the *Hebrew* tongue, which hath many wordes subiect to ambiguity, and very many phrases much different from the *Latin* and *Greeke* phrase, as in the Chapters that follow may be scene in the *Latin* Edition from the 16. to the 20.

CHAP.

CHAP. IX.

The place of Genesis (he shall breake thy head) is shewed to be well translated.

IT wilbe too long, and little to my purpose to examine all the places of the vulgar Edition, to which our Aduersaries take exceptions, for many of them differ little or nothing from the Hebrew text of the old Testament, or from the Greeke of new: we will handle some few of greatest difficulty, and which our Aduersaries do most often and with great bitterness vrges against vs, that by them iudgment may be giuen of the rest which are of lesse importance.

1. The first place which they say is depraved, and of which they often and eagerly complaine, is that of the third of *Lutbers* Genesis, v. 15. *Ipsa conteret caput tuum*: for *in Genes.* it is not *ipsa* in the Hebrew, but *ipsum*, as *ib.* if it were spoken of the seed of the womā and not of the woman her selfe. The Lutherans crie out of great iniury done thereby to Christ, as to whome alone it appertayneth to bruze the head of the

Diuell which we attribute to another, to wit, to the *Blessed Virgin*.

Calu. inc.

3. Gen.

v. 15.

3. Caluin also affirmeth, that we haue found out a *sacrilegious Exposition*, whilst we accommodate that to the holy Mother of Christ which was spoken of the seed, Christ himselfe. And as for the *Lutherans*, we haue lesse cause to blame the for reprehending our version; seeing they stoutly maintayne, that by the seed of the woman Christ only is meant,

4. But as for Caluin; he sheweth the greedy appetite he hath to calumniate whe he calleth our version a *sacrilegious exposition*, for he is conuicted by the truth, confesseth that by the seed of the woman not only Christ is meant, but al his members, yea even all mankind. It is therefore wonderful that he saith, it is a *sacrilegious exposition*, to apply to the *Blessed Virgin Mary*, that which was spoken of the seed, vnlesse he will not, that the *Blessed Virgin* be any member of Christ, or to appertayne any thing to mankind. For seeing that the promise of bruizing *Sathans* head appertayneth to Christ, and every member of his (as Caluin writeth in expresse wordes) it must doubtlesse principally appertayne to the *Blessed Virgin*, as who next after Christ, hath most strongly crushed *Sathans*

Calu. l. 1.

Inst. c.

24. sect.

132

thans

(Of the written Word of God.) 32

thans head. Wherefore euen the Lutherans
themselves obſcure, that Calvin hath no
reaſon to obiect this vnto the Catho-
likes. *Huius in
Calu.
Iudai-
zate, &
in Anti-
parao.*

But to the end we may the better
vnderſtand whether it be any faule at all,
that we reſayne in the vulgar verſion the
particle (*ipſa*) we are firſt to declare the
litterall ſenſe of this place, and to examine
after, whether it be any error, that we re-
ſayne the particle (*ipſa*) in our verſion.
For it was not out of any ignorance or
drowſy careleſſneſſe, that the feminine gender
crept in heere, inſteed of the masculine, or
neuter, as Calvin calumniateth, but it was
done of purpoſe, and for iuſt cauſe, as ſhall
be ſhewed. *In Gen.
loc. cit.*

CHAP. X.

*Of the true ſenſe of theſe wordes: Ipſa
conteret &c.*

THAT we may find out the true
ſenſe of theſe wordes, we muſt
firſt refute the falſe expoſitions
of our Aduerſaries. The Lutherans
by the ſeed of the womā will needes haue
Chriſt only to be meant: we confeſſe in

deed that he is principally meant thereby, and that therefore the place may be well understood of Christ, as many auncient Fathers haue expounded it, but that Christ alone is meant hereby, and not his members, we deny to be the literall sense for the reason following.

2. First it is euident, that the seed of the Serpent which is opposed against the seed of the woman, doth not signify any one Serpent, but a multitude: it is therefore very probable, that by the seed of the woman a multitude also is signified, vnlesse we will haue the Scripture in so few wordes speake ambiguously. Moreouer *semen* is a Nowne collective, properly signifying a multitude, neyther is there any thing in this sentence that forceth vs to depart from the proper signification of the Word. This reason is of so great a force, that Calvin was moued thereby to forsake the exposition of the Lutherans, which he would otherwise willingly haue imbraced, the more strongly to assault vs, for thus he writeth: *Some make no doubt, but Christ alone is meant by the seed of the woman, whose exposition I could willingly approve, but that I see they offer too great violence to the word (seed:) for who will graunt, that a Nowne collective is to be taken for*

Calu. in
Gen. loco
cit.

one

one man only? Thus Calvin. So strong is the truth, that it extorteth a true confession from her greatest enemy.

3. Secondly it is sayd of the seed of the woman, that it shall crush, and bruze the head of the Serpent, but this crushing and bruizing the Scripture doth not attribute to Christ alone, but to all that lead a godly life in him, for to euery iust man the holy Ghost speaketh, saying: Thou shalt walke ouer the adder and Basiliske, and thou shalt tread vnder thy feete the Lyon and the Dragon. And Christ saith vnto his Disciples: Behold I haue giuen you power to tread vpon the Serpents and Scorpions, and vpon all the power of the enemy. And the Apostle to the Romans prayeth saying: The God of peace crush Satan vnder your feete quickly. And lastly in very many places of Scripture the faithfull are said to overcome the Diuell, and to gette victories against him, which is all one as to crush him. Seing therefore the proper worke of this seed agreeth also to the members of Christ, the Word seed is not to be limited to Christ alone. Ad hereunto, that God in these wordes intended to comfort not only *Eue* deceased by the craft of the Diuell, but all her posterity. Now the comfort is more generall, if all the faithfull should be able

Psal. 90.

v. 13.

Luc. 10.

v. 19.

Rom. 16.

v. 20.

1. Ioan. 22.

v. 23.

Apoc.

11. v. 11.

1. Cor. 15.

v. 57.

by Christ to overcome the Diuell, then if that Christ alone should overcome him, even as our comfort is greater that we together with Christ shall rise againe, then if Christ only should rise, and be alone attayne to eternall life.

4 Thirdly, Albeit we should graunte our Aduersaries, that Christ alone doth crush the head of the Diuell, which is the former part of the sentence: yet the latter part can by no meanes be applyed to Christ alone, wher it sayd, that the Diuell shall crush this seed, for Christ in his owne person cannot be crushed by the Diuell: we must therefore needes by this seed vnderstand also the members of Christ, for in the Hebrew text it is thus word for word, *ipsa, vel ipsum, cū erit in capite, et intemeret eum, vel eam, in calcaneo*, for the Hebrew word is the same in both places both in the first and in the later part of the sentence, and signifyeth *intemeret*.

5 As for Caluins exposition interpreting by the seed of the woman all mankind, it is not to be receaued; for God in this place desounereth enmity betweene the seed of the Serpent, and the seed of the woman: but infidells and vngoodly persons haue no enmity with the Diuell, and his seed, but are rather the seed and sonnes of

In Gen.
loc. cit.
lib. i.
Instit. c.
v. sect. 2.

of

of the Diuell, according to those words
of Christ: *You are of your father the Diuell; they*
therefore cannot appertayne to this seed *Joan. 8.*
of the woman. *v. 44.*

6. But whereas Calvin in another
place sayth, that Christ and his members
are signified by the seed of the woman, wee *Calu. l. 1.*
like well of that his saying, for it is the *Instit. c.*
exposition of the Catholike and auncient *14. sect.*
Fathers, and indeed the true litterall *18.*
sense.

7. For in that sentence God sayth,
first that he will put enmity: wherefore
he speaketh not of any naturall enmity, as
Calvin insinuateth, but of a supernaturall pro-
ceeding from God. Moreover God signi-
fyeth betwene whom this enmity shall
be, to wit, betwene the Serpent and woman.
Now as by the Serpent the Diuell is meant,
whome that naturall Serpent represented,
and in whome God layed his curse vpon
the Diuell: so by the woman *Eue*, is meant
the spouse of Christ, or his true Church re-
presented by *Eue*, whose force and victory
against the Diuell was therefore foretold
by God: for that *Eue* represented the *Eph. 5. v.*
Church, as Adam did Christ, the Apostle *32. 1. Cor.*
plainely teacheth in his Epistle to the Ephes. *11. v. 3.*
and the same Apostle doth therfore else-
where expound this place of Satan, and

Apoc. the Church, as doth *S. Iohn* in his *Apocalypse*
12. v. 13. where he declareth this enmity betwene
 17. the *Woman* and the *Serpent*, to be indeed
 the enmity betwene the Church of *Christ*
 and the *Diuell*: wherefore here by the *Ser-*
pent is signified the *Diuell*, by the *woman* the
 Church, by the seed of the *Serpent* the *Child-*
 ren of the *Diuell*, and all the wicked who
 are aliens from *Christ* and his Church,
 but especially such as seduce others and
 oppugne the Church. The seed of the
Mat. 13. woman are the Children of the Church,
v. 18. especially such as keep Gods command-
Apoc. ments, and haue the testimony of *Iesus Christ*,
22. v. 17. as *S. Iohn* speaketh.

3. Furthermore, this woman, to wit
 the Church shall crush the head of the *Ser-*
Psal 90. pent, as we haue proued by many places of
v. 11. Luc. Scripture. But on the other side the wo-
10. v. 19. mans heels shall be crushed by *Satan*, for the
Rom. 16. Church ouercometh the *Diuell* by her
v. 20. chiefe and more excellent members, but
 she is overcome in such her members as
 are base and worldly giuen, which set
 vp their rest heere vpon earth, and tast
 no other things, but such as are terrene &
 earthly; worthily therefore signified by
Desuga the heele of the Church: let vs not therefore,
Iac. c. 7. sayth *S. Ambrose*, walke by loue and affection
 vpon the earth, and the *Serpent* cannot hurt vs.

In

In the first combat is, that the Church overcome by open warre, and therefore it is expressed by crushing of the head. In the later combat in which a part of the Church is overcome, the enemy proceedeth by guiles and deceites, and therefore that combat is signified by crushing the heele, for the Hebrew word signifying *calcaneum*, doth signify also properly *insidiari*, *Oleas. in*
& *ex insidijs aggredi*, as appeareth by many *Gen.*
places of Scripture. And out of ignorance hereof Calvin without cause reprehendeth the vulgar Interpreter, for otherwise explicating this combat in the later part of the sentence then he had in the former: for the Emphasis, or force of the Hebrew word required that he should interpret the later part as he did, by these wordes, *tu insidiaberis calcaneo eius*, which is as much to say, as thou shalt crush her heele, not by open warre, but by taking her at vna-wares. See further of this matter in this Chapter in the Latin Edition the 3. 4. And you shall see that our Aduersaries make a great adoe about a matter of small moment, if the wordes be rightly vnderstood. For whether we reade *ipsa*, and so referre it to the Church, or *ipsum*, that it may be referred to the children of the Church, the sence is all one, for it is all on to
say

say, the seed of the woman shall crush the head of the serpent, or the Children of the Church shall do it. And here hence it is, that the ancient Fathers, whether they read *ipse*, as S. Hierome and S. Chrysostome do, or *ipsa*, as read S. Ambrose, S. Augustine, S. Gregory, and other Latin Fathers, all of them expound this place of the Church.

Hier in tradit.

Hebr.

Hom.

17. in

Gen.

Amb. de

fug. 1. sec.

c. 7.

Greg. in.

Iob. c. 38.

9. How loquer it be, the reading of the vulgar Edition is to be preferred before the other, for this victory is rather to be attributed to the Church, as to the Mother of all the faithfull, and to her who continueth for ever, according to that promise of Christ, *the gates of hell shall not prevail against her*, then to her children or members, which are every day changed, for this promise is an explication of the promise made by God in Genesis, for the *head of the serpent*, and the *gates of hell* signify one and the same thing. And if the victory be attributed to the woman, that is, to the Church, all things are better explicated, for God first did foretell the enmity that was to be betwene the woman & the serpent, and afterward he maketh mention of the seed of the woman and the serpent's seed, so as the woman is opposed to the serpent, and the seed of the one to the seed of the other; but the victory promised, is

Mat. 16.

v. 18.

sayd

sayd to be gotten against the *Serpent* himselfe, and not against the seed: wherefore the same appertaineth rather to the *woman* her selfe then to her *seed*, for the words following (betweene thy *seed* and her *seed*) do not properly signify any new combat, but a continuance of that combat which was betweene the *woman* and the *serpent*, and are put in by way of parenthesis for the combat of the Church, and of her childre is all one combat.

10. But the chiefe cause that moved the Church to retayne at this tyme rather the word *ipsa*, then *ipsam*, or *ipse*, was to controule the error of the *Lutherans*, for if the reading had byn *ipsam*, or *ipse*, one might haue thought this promise to haue appertayned only to Christ, as they (though erroneously) would haue it, but by reading *ipsa*, this promise must needes be vnderstood to haue byn made to the whole Church. For such is the custome of the holy Church, whether she interprete the Scripture or administer the Sacraments, to do all as is most profitable and most for the edification of the faithful. Neyther is Christ hereby excluded but he is rather included in the name of the Church, as is also the holy Ghost, for the true Church of Christ cannot consist

or

or do any thing that is good without the help of her supreme head Christ, and the assistance of his holy spirit. That the reading according to the Hebrew text is *ipsa*, or *ipissima*, and not *ipsum*, or *ipse*, is learnedly proved in the next Chapter of the Latin Edition of this Controversy, to which I referre the Reader, and to the Chapters following, in which other places of the vulgar Edition are defended.

CHAP. XI.

That the written Word, is no fit Iudge of Controversies, concerning matters of Faith.

OUR Adversaries in the beginning did stiffly maintaine that the holy Scripture was to be the only iudge of all Controversies which arise in matters of faith: but when they were told, that to make the Scripture a iudge was as much as to say, the Scripture did heare, speake, & live, for all these appertayne to a iudge, & that nothing is more vnreasonable thē to assigne such a iudge of Controversies, as can neither heare, nor speak, but is utterly voyd of

of life; changing their opinion, they begin now to say that the Scripture is im-
properly called a iudge, and that to speake properly, the holy Ghost only is the iudge. And thus hauing for many yeares together spoken vnproperly, now at last they fly to the holy Ghost, of whome there is no doubt, but that he is the supreme iudge of all.

Hen. cō-
tra Bell.
Cont. 1. l.
3. c. 3. nota
9. c. 9.
nota 2. c.
10.

Roberts.
Rotoc. de
vocat.
offic. c. 350

2. But they should haue added further, that the holy Ghost at this tyme doth not immediatly propose any new reuelations to any particuler man concerning points of sayth, but only proposeth verities already reuealed, and that by the mouth of the Church, as shalbe shewed heereafter in the next Controuersy, where we shall haue occasion to say more of this matter. Whosoeuer therefore contemneth the iudgment of the Church, in so doing, he despiseth the iudgment of Christ, and of the holy Ghost, for Christ himselfe saith, *he that despyseth you, despyseth me.* Neyther doth the holy Ghost speake by the Scripture, but when it is rightly vnderstood, which is neuer but when we imbrace the interpretation of the Catholike Church, as we haue already shewed in the fourth Chapter.

Luc. 10.
v. 16.

CHAP.

CHAP. XII.

*Whether the Scriptures be obscure, or hard
to be understood.*

TH E Word of God is eyther
written, or vnwritten and pre-
ached. Now certaine it is, that
the Word preached is not ob-
scure, for it is not hidden from such as peruse: the
question therefore is of the written Word.
Our Adversaries in the beginning did
teach that the whole Scripture was easy,
and no part thereof hard to be vnderstood,
but after that, not only many obscure
places, but euen whole Chapters out of the
Canticle of Canticles, out of Ezechiel, and
other Prophets were objected by the Ca-
tholikes, they changing their mind con-
fesse that very many places of Scripture
are obscure, but that all points of doctrine
necessary to saluation, are to be found in
places plaine and easy.

Beza de
not. Ecl.
Vol. 3. p.
337. edit.
an. 1594.

2. For resolution of this question,
we must answere with a distinction, and
say, that if the word Scripture be taken for
the bare Letter only, then doubtlesse the
Scripture is obscure, or els S. Paul would
not haue said, that it killeth, and causeth death
and damnation; but if it be taken properly,
that

2. Cor. 3.
v. 6, 7, 9.

(Of the written Word of God. 49

that is to say, together with the true sense and meaning thereof, then it is not obscure but plaine inough in al things necessary to saluation: and in this sense speaketh S. Augustine, as do also other Fathers whom our Aduersaries cite whe they say, that al things necessary to saluation are manifestly conteyned in the holy Scripture. 1. 1. do. doct. Christ. c. 7. 69.

3. Moreover the holy Scripture is both manifest, and obscure, but not in regard of the same persons. It is passing obscure and not to be vnderstood of the proud, such I meane, as despise the sense and consent of the holy Fathers, yea and of the whole Catholike Church, but to little ones and such as are humble, who follow in al things the foresayd sense & consent, it is manifest and perspicuous. The testimony of our Lord is saythfull (sayth the Psalmist) giuing wisdom to the little ones, that is, to such as are humble and not proud: and Christ our Lord sayth, thou hast bidden these things from the wise, and reuealed them to little ones, that is to the humble. The Scripture indeed is obscure to such as want sayth, & are destitute of the holy Ghost, but easy & playne to those which abide & persueue in the faith of the Church, & by that meanes are guided & gouerned by the holy Ghost. Psalm. 118. v. 3. Matt. 11. v. 25.

4. The Word of God shineth brightly,

D

the

1. Cor. 4.
v. 412

the Word of God, I say, not the word of men, nor the word of the Diuell, for that only is the true Word of God which is in the true sense, & not in the bare letter; for the letter deprauced by a false sēse is not the Word of God, but the word of men, or rather the word of the Diuell: the word of God doth illuminate the eyes, but the eyes of such as haue eyes to see, and not their eyes *whose mindes Satan hath blinded, so as the light of the Gospell cannot shine to them.*

5. In vaine therefore do our Aduersaries heape together so many places of Scripture, in which it is said, that the Word of God is said to be *cleare, full of light, & perspicuous*, for this is not attributed by the Scripture to the bare letter, but to the letter *ioined with the true sense*, which true sēse cannot be had out of the Catholike Church.

6. Neyther doth the Scripture say, that the Word of God is manifest to all indifferently, but to such only, as being indued with the true fayth, are humble of hart, and therefore inspired by the holy Ghost; if therefore our Aduersaries will haue the Scripture to be full of light, and easy to be vnderstood of them, it is necessary that they returne againe to the true Church, in which only is true faith, true humility, the true sense of the Scripture, &

(Of the written Word of God.) 91

& the true Spirit of God, without which the holy Scripture will neuer be plaine, cleare and manifest: for it is great imprudency, I will not say impudency, to contend so eagerly, and with such hostility about the plainenes and perspicuity of the holy Scripture, and to haue no will to returne into that way, which only leadeth to plainenes and perspicuity.

CHAP. XIII.

Whether the holy Scripture be to be translated into the vulgar tongue.

THAT we may briefly dispatch that which hath bene so largely treated of by many concerning this matter, we will reduce all vnto foure generall assertions. The first is; There is no doubt but the Word of God is to be preached to the people in the vulgar tongue, so as the question is only of the bare written letter.

2. The second assertion is; Neyther the example of *Christ*, nor of the *Primitive Church* do couince that the Scripture is to be translated into the vulgar tongue, but rather the contrary, for *Christ* never commaunded the *Jewes* to translate the Scrip-

ptures out of the Hebrew tongue into the Syriac, and yet in Christs tyme the auncient Hebrew tongue was to the Iewes, as the Latin is to the French, Italians, and Spaniards, and only the Syriac tongue was in vse amongst the common people, which euen our Aduersaries confesse, (such I meane as are the more skillfull in the Syriac, and Hebrew tongues, as namely these, Sebastian Munſter in his preface before his Syriacal & Caldaical Grammer, Francis Iunius in his preface before the new Testament in the Syriac tongue of Tremelinus, Peter Martin Morentine of Nauarre in the preface of his Caldaical Grammer printed at Roſhel the yeare 1590.

3. Neyther did S. Paul write in Latin to the Romanes but in Greeke, though not the Greeke tongue but the Latin was their vulgar tongue. So S. Luke did write the actes of the Apostles at Rome in Greeke and not in Latin. And euen to S. Augustines tyme foure hundred yeares after Christ, the Bible was not extant but in the three learned tongues, Hebrew, Greeke and Latin, no not in the tyme of Rabbanus Maurus, who liued eight hundred yeares after Christ, as himselfe testifyeth in expresse words.

4. Neyther can our Aduersaries alledge any authentickall example of the auncient Church for the translation of the Scripture into the vulgar tongue: they

they tell vs indeed of one *Vulphilus* a Bishop of the Gothes, who is sayd to haue translated the Scripture into the Gothish tongue, but he was not a Catholike, but an Arian Heretike, as witnesseth *Theodoret*, *Socrates*, *Sozomenus*, and *Cassiodorus*. *Theod. Ec. cap. 14. hist.*

5. For as for that which certayne late writers alledge of *S. Chrysostome* his translating of the Scripture into the Armenian tongue, as also, of *S. Hierome* his translating of the same into the Dalmaticall tongue, there can no certayne prooffe be brought thereof. And they who write this, do not affirme, that all the Scripture was translated by them, but certayne partes only vsed of old to be read in the prayers of the Church, as the *Psalmes*, *Epistles*, *Gospels*, and *Lessons*, which were song publickely at Masse, & in the Canonickall houres, which we read to haue byn graunted by *Pope Iohn* the eight of that name, to the *Morauians* at their first Conuersion to the faith of Christ, but this was 880. yeares after Christ, and this custome was of no long continuance amongst them, as appeareth by that which *Pope Gregory* the strauegh writeth to the Duke of Bohemia, & is to be seene in *Caspar Baronius*. *Baron. Tom. 10. an. 880. n. 19. C.*

-66. The third assertion; To translate the Scripture into the vulgar tongue, is

neither

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neither n. l.

neither in it selfe vnlawfull, nor forbidden by any Ecclesiasticall law, so it be truly translated. Nay such a translation scrueeth Preachers to great vse, who are to cite and expound the Scriptures to the people in the vulgar tongue. Hereticall translations are indeed forbidden, especially of the new Testament, because in them many places of holy Scripture are by false translating corrupted.

7. The fourth assertion; It is not a thing profitable to all to read the Scriptures in the vulgar tongue, yea to many it is rather pernicious: for we are taught by the Apostle *S. Peter*, that in the Scriptures are many things hard to be vnderstood, which vnlearned, and vnstayed persons depraue to their owne destruction. Many also there are vncapable of meate and solid sustenance, who are therefore to be fed with milke, as the Apostle speaketh, and for such it is more wholesome to be fed by the sermons and instructions of their Pastors, then to feede themselves with reading the Bible. It was therefore great prudence of the Church to forbid that the Bible, though translated and set forth by Catholikes, should be read of all indifferently, and without the approbation and leaue of the Bishop, Pastor, or

Ghostly

*1. Pet.
2. v. 16.*

*1. Cor. 1.
3. v. 2. Heb.
5. v. 12.*

*Index li.
prohib.
Reg. 4.*

(Of the Whiteness of the Ghostly Father.)

8. Our Aduersaries obiekt certayne places of *S. Chrysostome*, and *S. Hierome*, in which they exhort to the reading of the Scripture, but they should haue obserued, that those Fathers speake of reading the Scripture in the *Greek tongue* then extant, or in the Latin according to the old edition, which was neuer forbidden to any by the Church: whereas our Controuersy is about the translations of the holy Scripture out of the Hebrew, Greek, and Latin into the vulgar tongue, which are all for the most part corrupted.

9. And it is worthy the noting, that our Aduersaries spend their tyme in vayne, in gathering together arguments by which to perswade men, that it is necessary for them to read the Scriptures in the vulgar tongue, to the end they may learne out of them what they must necessarily know if they wilbe saued, for how truly or plainly soeuer they be translated, no man shall euer receyue any fruite by them, vnlesse he first belieue aright, and be guided by the holy Ghost, to whome it appertayneth to guide vs into the right *Psal 142.* land, to make knowne vnto vs the way *Ysa. 40.* in which we are to walke, to teach vs the will of God which we are to fulfill.

ANNO

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Which

VVhich is manifestly to be seene in the *Iewes* who vnderstand the *Hebrew* text much better then *Christians*, in which there is so ample and cleare mention of *Christ*, and yet for all that they do not beliene in *Christ*. Our *Aduersaries* therefore haue little reason to keep such ado about the wordes of *Scripture*, or the translation of them: let them first imbrace the true *Faith* which is in the *Church* only, let them seeke after the holy *Ghost* who is not to be found out of the *Church*, let them seeke out the true sense of the *Letter*, which the *Church* only conserueth vncorrupteed, and it will easily be graunted vnto them to haue the *Scriptures* in what tongue soeuer they will, so they be truly and vncorruptedly translated, and that they vse them to their owne saluation, and not to their destruction, as many do, wherof we haue for witnesse not only the *Scripture* but dayly experience. And this shall suffice concerning the translation of the *Scripture* into the vulgar tongue.

10. For of the prayers in *Latin* eyther privately made by the people, or publickly offered by the *Priest* at masse, and in the administration of the *Sacraments*, we will treat hereafter in their proper places.

CHAP. XIII.

*That our Aduersaries vse many sleights
in corrupting the Word of God.*

OUR Aduersaries often require vs to proue all that which we say out of the written Word of God, but when we cite the same in expresse tearmes, they haue many wayes by which they depraue it. Wherefore before I make an end of this Controuersy concerning the written Word, it shall not be from the purpose briefly to detect such their corruptions; partly to the end that no man be deceaued by them, and partly that euery man may vnderstand nothing to be so plainly and clearely set downe in the written VVord, which by the Commentaries of crafty and subtile wittes may not be weakned and made of little force, if no regard be had to the authority and iudgment of the Church. And that no man may thinke that I herin calumniat them, or deale lesse sincerely with them, I will set downe out of their owne writings some one or two exāpls of each manner of corrupting, wherof many will ocure in ech Controuersy.

2. The first manner of shifting of
places

places alleadged out of the written Word, is to say, that the originall text is corrupted, and what is alleadged is crept out of the margent into the text, whereof see many examples in the 12. and 18. Chapter of the Latin Edition of this Cōtrouersy.

3. Their second Shift is to reiect the vulgar translation, and instead thereof to cite some new and corrupt translation of their owne. It is euident inough, that *Luther* in his first version of the new Testament into the German tongue, set forth in the year 1522. hath more then a thousand errors, as many haue obserued, amōgst which neyther the last, nor the least is his presuming to add to the text of 8. Paul the 3. Chapter and 28. verse, the particle *alone*, thereby the stronglier to establish his doctrine, that Faith alone iustificieth, for this place of the Apostle, *We thinke a man is iustified by faith*, he trāslateth *by faith alone*: & when a certaine friend of his, to whome the same was objected by a Catholike, asked the cause why he so translated it, he no lesse ridiculously then proudly answereth, in a certayne little booke set forth by him in the year 1530. vnder this title: A certaine information or answer made to two questions proposed by a certayne good friend, concerning the translation

*Ioannes
Cocleus
de actis
Luther
an. 1522.*

*Rom. 3.
v. 28.*

tran
tion
frie
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translation of Scripture, and the invocation of Saints. In which he adviseth his friend to answer the Catholikes objection after this manner. D. Martin Luther will have it so, and sayth, that a Papist and an Ass is all one thing: so I will, so I command, let my will stand for a reason; for we will not be the papists scholars, but their Iudges. Luther will have it so. & he saith, that he is a Doctor about all the popes Decrees. So Luther, concluding at last that the word (alone) shal remayne in his new Testament, though it should make all his Adversaries mad: and he addeth further, that he is only sory, that he had not added two wordes more to the text, and translated it after this manner, *we are iustified by only faith, without any workes of any law.*

Luth.
T o. 4.
Germ.
excuso
VViss-
emb. an.
1551. fol.
475.

4. Zwingli was also who first in our age endeavored to perswade many, that the body of Christ is not really containyd in the Sacrament of the Eucharist, the better to establish this his error, goeth about to proue that those words of Christ, *this is my body*, are very well translated thus, *this signifieth my body*, & with this his new translation he is so ravished, as if he had receaved the same from heaven, for these are his words: So therefore hath Luke, with whom we content our selves, without citing any other Evangelist; And having taken bread, he gave thanks,

Zwingl.
de vera
& falsa
relig. c. de
Euchar.
§. 202.
in lib.
excuso
Tiguri,
1553.

brake

brake it, and gaue it them, saying, This signifieth my body which is giuen for you, do this in remembrance of me. Thou seest O faithfull soule, but yet wrapped in absurd opinions, how all thinges heere agree, and nothing is violently eyther taken away or added, so as thou hast cause to wonder, that thou hast not byn alwayes of this opinion, and much more that any dare so boldly teare and rent the body of this speech so well ioyned together. So Zwinglius in the praise of his new translation, wherein he arrogates more authority to himselfe then is due, so as that of Cicero in his booke de diuinatione may well be applyed to him, I neuer saw any man arrogate greater authority to himselfe, and in the end say iust nothing.

Moreover concerning Caluins and Bezas errors in translating, or rather perverting the holy Scriptures, whole books are extant, as also of the corruptions of the Geneva Bibles, which are euery yeare increased, but this shall much more commodiously be declared heereafter in the particular Controuersies. We will only heere set downe one example of a corruption to be found in Caluins, Bezas, and all the Geneva Bibles. And this corruption is forged of purpose by them to confirme a new and notable blasphemy against Christ and himselfe, by some apparent testimony of Scripture: for they teach in many places that

Calu l. 2.
instit. c.

16. & in
c. 26.

Matt. v.
39. & in c.

27. Mat.
23. v. 46.

Item in
Catech.

Dom. 10.
Bez. in c.

5. ad Heb.
v. 7.

that

that

(Of the written Word of God.) 61

that Christ when he praied in the Garden
was seized with an extreme feare, least
God being angry with him for our
sinnes, for which he had taken vpon him
to satisfy, should inflict vpon him eternall
damnation: neither did Christ feare with-
out cause, for they say he suffered vpon the
Crosse the paynes of a damned person, & the tor-
ments of hell; for these are the impious
words of Caluin: Christ suffered in his soule the
torments of a forlorne, and damned man: and
Beza saith, at what tyme Christ hange vpon
the Crosse, he was in the middest euen of the tor-
ments of hell, which is as much, as to say,
that God himselfe was not only afraid of
the torments of hell, but that he suffered
and endured them, for it is euident that
Christ was true God, But against these ab-
surd Paradoxes we are to dispute heere-
after. It shall suffice heere to shew, that
they haue depraued the holy Scripture,
to fortify this theyr impious assertion: for
wheras it is written in the fifth to the He-
brewes, and 7. v. that Christ was heard, of 7.
God, for his reuerence, Caluin first, and after
Beza, and all the Geneva Bybles, make the
text to say, Christ was heard by reason of his
feare, or because he was afraid, but that in
the last Edition Beza hath added more
words to the text, making it sound
thus:

61. tract.
Theol.
pag. 657.
iuxta
edit.
Geneu.
1582.

Heb. 5. v.
Beza. an-
not. anni
1598.

thus: His prayer being heard, he was delivered from this feare. Moreover Calvin in his commentaries and Beza in his annotations seek to proue out of this text, that Christ feared eternall damnation, & that he was delivered out of this feare by his prayers which he offered with teares: true it is, that in the French Bibles lately printed at Geneva, in the yeare 1605. they have put in the margin, *vel pro sua reuerentia*, where inforced by truth they manifestly contradict Calvin and Beza, who plainly deny, that this place is so to be translated: yet least their inconstancy should be noted, they leave the former words in the text (*ayant esté exaucé de ce qu'il craignoit*) that is in latin, *exauditus est ex eo, vel in eo, quod timuit*.

6. But all others as well Catholikes, as their Aduersaries who have written before Calvin, translate *pro sua reuerentia, vel pro pietate sua*, as Erasmus, Bucer, the Tigurines in their Bibles of the yeare 1543. Nay Seba-

Castal. In *Castalio* for this cause sharply reprehendeth Beza, who glorieth, that Calvin was the first that found out this new explication, in a note of his vpon this 7. 7. See his editions the yeare 1560. & 1565.

7. The third shift is, their false exposition of the text though neuer so truly translated, for by diuers commentaries and

Castal. In
defen. sua
translat.
Bibl. in
fine.

and little notes in the margent, they goe about to perswade their Readers the cleane contray to that which is expressely in the text. See examples hereof in this Chapter in the latin edition.

CHAP. XV.

The fourth, fifth, and sixth shift, that our Aduersaries vse in deprauing the Word of God.

THE fourth shift of our Aduersaries is to fly to figuratiue and metaphoricall speeches, for it is most true, that was wittily obserued by S. Augustine. If (sayth he) the mind be preoccupied with any erroneous opinion, whatsoeuer the Scripture saith to the contrary, men take to be a figuratiue speech. And surely there is no kind of figuratiue speaking to which our aduersaries at one tyme or another haue not recourse: but there are three figures of which our Aduersaries doe ofteneest serue themselves in deprauing the holy Scriptures, which are these, *Metonymia*, *Hyperbole*, and *Ironia*. *Metonymia* is a figure very familiar with Caluin, for by it he peruerteth many places of Scripture, yea even those plaine words of Christ, *this is my body*: for hauing disputed

Aug. l. 3
dedoet.

cap. 10.

Matt. 26
v. 26.

Calu. l. 4
Inst. c.

17. 602
21.

ted long about the sense of those words at last he concludeth thus: I omit (sayth he) *Allegories and Parables*, least any man should thinke that I seeke euasions, and to go from the matter in hand, I say it is a *Metonymicall speech*. So Calvin.

2. By the figure *Hyperbole* our Aduersaries thrust of all those so euident testimonies, by which wee proue that remission of sinnes is obtrayned of God by good works, as are these: *Almes deliuereth from all sinnes and death, and suffereth not the soule to go into darknes*. And againe, *Almes deliuereth from death, & it is that that purgeth sinne, & maketh vs find mercy & life euerlasting*. Moreouer *water putteth out a burning fier, and Almes resisteth sinne*: for the Lutherans say, that all these are *Hyperbolicall speeches*. Beza also seeketh to extenuate by the figure *Hyperbole* that which the Apostle writeth in the praise of the Roman Church, when he sayth, *your faith is preached all ouer the world*. Calvin in like manner by the same figure not only depraueth many places of the auncient Fathers, but will needes force Christ himselfe without any need at all, to speake *Hyperbolically*. And finally Philip Melancthon goeth about by the figure *Ironia* to occlude all those manifest wordes of Christ, That which remaineth; giue *Almes*, and behold all thinges are cleane vnto you;

Tob 4.

v 26.

Tob. 12.

v. 9.

Ecci. 3. v.

33.

Apel.

confess.

August.

sit. de

Iustif.

Lib. 4.

Instit. c.

14. sect.

vlt.

Calu. in

c. 6.

Matt. v.

16. & inc.

24. v. 82.

Luc. vlt.

v.

you. For Philip contendeth that Christ spake not those words in earnest, but in jest, which he tooke from Erasmus, as he did many other things: but Calvin and Beza confesse, that this is a foolish Ironia: Albeit they also peruert the same wordes another way, for they restrayne the word *S. Luc. omnia*, only to meate.

3. The first shift is, when Catholiks alledge plaine places of Scripture which admit no figure, to say, that the Scripture, yea euen Christ himselfe did speake exactly, but after a grosse and popular manner, the meaning is, that he speaketh only probably, and not solidly. For example sake, when we proue that the Sacrament of the Eucharist excelleth the Manna of the Jewes by these wordes of Christ, *your Fathers indeed haue eaten Manna and are dead, this is the bread descending from heauen, that if any man eate of it, he dye not*, Caluins answer is, that Christ accommodated his speech to the grosse conceipt or opinion of the Jewes. When we proue the Exorcismes of the Church, by which she casteth out diuells, to be holy, because Christ sayth, *one Diuell will not cast out another*, Calvin answereth, *we must remember* (sayth he) *that when Christ vseth such proverbes, as are in vse among the people, he vseth them only, as probable coniectures, and*

Erasm. in anot. in Luc.

Calu. & Beza in illa Verba S. Luc.

Ioan. 6. 48. & 49

l. 4. In- sit. c. 14. sect. 15.

Cal. in illu. v. 25. Matth. 12.

not as solid proofes. So he. No meruaile therefore, if our Aduersaries say our arguments be not solid, seeing they write so much of Christs owne arguments.

4. Their sixth shift is, to answer to such plaine testimonies as are alledged out of Scripture against their errors, that the Scripture speaketh not simply, that is to say, not truly, but according to the false opinion of them, against whom it hath to do, which indeed is nothing els, but to deny the Scripture. This is an usuall shift of Calvin, who interpreteth to dispute by contention, to be all one, as to dispute not according to our owne mind, but according to their error, and foolish affection, who obscure the light of the Gospell. So as when we proue that our Sacraments excell the Sacraments of the old law, because S. Paul sayth, that the ceremonies of the Jewes were shaddows of things to come, but Christ the body it selfe. And againe, that the sacrifices of the law could not make perfect according to conscience, but served only to sanctification & cleansing of the flesh: and lastly, that they could not take away sinne. To all these places Calvin answereth. VVe are, sayth he, to obserue diligently l. 4. Inst. that the Apostle S. Paul in all these places speaketh cap. 14. not simpliciter, sed per contentionem, which sect. 25. what it is to say, we haue interpreted out of

Cal. 2. in-
str. c. 11.
sect. 7.

Coloss. 2.
v. 17.

Heb. 9. v.
9. & 13.

Heb. 10.
v. 11. Cal.

l. 4. Inst.

cap. 14.
sect. 25.

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(Of the written Word of God.) 67
of Calvin before.

CHAP. XVI.

Of the seauenth and eight shift.

THEIR seauenth shift is, when they are vrged with expresse words of Scripture, to say that they are to be vnderstood before men, and not before God, or in truth. This shift Calvin and Beza vse often, for thus they rid themselues of these places: Every branch that bringeth not forth fruite in me, he will cut off. Calvin heere cōtendeth that the euill which belieue in God, are in Christ only in the estimation of men, and not indeed: whereof it follo weth, that the words of Christ are thus to be vnderstood, to wit, that the euill seeme indeed to men to be in Christ, but are not so in truth.

Ioan. 15.

v. 2.

Calu.

Ibid.

2. That place also of S. James, Man is iustified by workes, and not by sayth alone, is interpreted by Calvin and Beza, and almost all other our Aduersaries of Iustification before men, & not before God. See more exāples in this Chapter in the latin edition.

Iac. 2. 24.

Beza &

Calu. in

illa ver-

ba.

3. The eight shift is, when they know not what to answer, to say, it is an improper speech, and by this occasion to change

the words of the Scripture into other words of their owne forging. For when we cite the words of Christ in which a reward is promised to fasting and prayer,

Calu. in c. 6. Matt. v. 4. Caluin turneth them of with this answer, when Christ, sayth he, *promiseth a reward from God for fasting, he speakes improperly, as is sayd a little before, concerning prayer.* Likewise when to proue Free will, we alledge those words of Christ, to wit, *make the tree good,* Caluin answereth, *it is an improper speech.*

CHAP. XVII.

Of the ninth, and tenth shift.

THEIR ninth shift is, when the words of Scripture are so playne and manifest, that they cannot otherwise escape, they say at last, that the Scripture commendeth vnto vs a thing impossible: and to make this shift more probable, they corrupt the text by adding the particle (si) as if the Scripture spake conditionally, and not absolutely: for when we cite the places of Scripture in which life euerlasting is promised to such as keepe Gods Commandments, as when Christ saith, *If thou wilt enter into life, keepe the commandments;* And againe, *do this and thou shalt*

*Matt. 19.
v. 17.
Luc. 10.
v. 28.*

what true; The answer of Calvin and Beza
is, that Christ in these words speaketh of a
thing impossible. Calvin v.p. the former place *Calu. in*
writeth thus: Some of the ancient Fathers, saith *19. Matt.*
he, haue interpreted this place amisse, as do the Pa- *v. 17.*
pists after them, as if Christ should teach, that we
could deserue life euerlasting by keeping the law. And
a litle after he concludeth, saying: This an-
swere of Christ is according to the old Law, to wit,
that no man can be accounted iust before God, but he
who shall satisfy the law, which is impossible. And
vpon the later place he writeth thus: It is *Calu. in*
impossible, sayth he, to fulfill what the law com- *16. Luc.*
maundeth: yea it is a principall axiome with *v. 28.*
Caluin, & a cōmō āswere to all such places. *Lib. 3. in*
A legal promise, sayth he, annexed to a cōdition im- *tit. c. 17.*
possible proueth nothing, & thus with such im- *sect. 7.*
possibilities they dally with vs, & with the
holy Scripture it selfe: so far forth, as they *Calu. 6.*
dare affirme, that the Apostle in one Chap- *Beza in*
ter auoucheth vnto vs seauen times thinges *c. 2. ad*
impossible. For whereas the Apostle in the *Rom.*
2. cap. of the Ep. to the Rom. and 6. v. affir-
meth first, that God will render to euery
one according to his workes, they inter-
prete the place thus; that God will indeed
giue to mē according to their good works
if there were any such, but that no man
can do any good worke before God. *Beza. in c.*
2. ad Rō.
v. 6.
annot. 6.
edit. an.
1550.
1564.
1565.

bring these workes which the Apostle saith shalbe rewarded with eternall life? And wheras in the seauēth v. the Apostle saith, that God doth render life euēlasting to such as seeke the same by the patience of good workes, their answer is, that, he insinuateth a thing impossible, and that, no man can do any good worke before God, no not the iu-

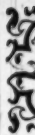
Calu. l. 3. flest man, which is not worthy of eternall damnatio.
 Instit. c. VVho soeuer, saith Calvin, haue made the greatest
 39. sect. 4. progresse before all others in the way of the Lord, if they cast their eyes vpon the Lord God, what worke soeuer they attempt, or go about, they see it to be accursed. And surely I for my part, could easily belieue that such is the progresse of our aduersarirs in the way of our Lord. See the rest of the Apostles places in the latin edition.

2. The tenth & last shift is the *wresting* of diuers wordes to a wrong sense, and to inuent sundrie different vnderstandings of the wordes, to build vpon it many interpretations neuer heard of before, and for a finall Conclusion to say, the place is obscure, and therefore proueth nothing. For example hereof, those most euident words of Christ, *This is my body which is giuen for you*, may suffice: for some of the wrest the pronowne *hoc*, others the word *est*, others the word *corpus*, others the pronowne *meum*, others the relatiue *quod*, others the preposition

Luc. 22.
 v. 19.

tion pro, others the pronowne vobis, and others the Verbe datur, and ech word they wrest diuers waies, so as one, more then *Anno* thirty yeares ago, hath gathered out of 1577. their writings two hundred expositions of these few wordes of Christ, of which *Claudius de Xainctes* numbrell particularly 84. And that they are both many, and different, yearepugnant, wherwith they labour to make obscure these wordes of our Sauour, no man can doubt. See another example in the latin edition. And it is worthy of noting, that in all these thifts they serue themselues of other places of Scripture, to proue what they say: whereby it may appeare how easie a thing it is, to corrupt the Scripture by other places of Scripture, but that the prouidēt and dayly care of the holy Catholike Church opposeth it self against such cor- *1. ad Tim. v.* *15. Matt.* ruptions, worthily therefore called the Pillar and Firmament of truth, against which the gates of hell shall neuer preuaile.

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OF
TRADITIONS.

The second Part of the first
Controuerſy .

CHAP. I.

Of the true ſtate of the Queſtion.

HAVING already in the precedent Treatiſe ſpoken of the written Word of God , and of all other things thereunto belonging; now it remaineth we ſpeake a litle of the vnwrittē word cōmōly called Tradition. But to the end that the ſtate of this controuerſy may more eaſily be vnderſtood , I will heere ſet downe foure things diligently to be conſidered in
E 5 this

this matter we treat of. The first is, that by the vnwritten Word we only vnderstand that which is not written in the old or new Testament, for of the vnwritten word of God in this sense is our whole Controuersy in this place. Wherefore that objection of our Aduersaries is both friuolous and nothing worth, to wit, that the word of God which we call the vnwritten word, may be found extant eyther among the holy Fathers, or in the books of the Councils, or other Canons of the Church. But this nothing belongeth vnto this purpose: for it is sufficient for vs, that this word of God is not written in any book, eyther of the old or new Testament.

2. The second is that a thing may be contained in the holy Scripture 2. wayes. The one way is implicite, that is to say, in some generall principle from whence this other may be certainly deduced, and in this sense we acknowledge that the whole word of God is contained in holy Writ, and not only in Scripture, but also in the Apostles Creed, yea euen in that one article, *I beleue the Catholike Church*, so that it be diligently examined and well vnderstood, as S. Augustine very well noteth. For so, sayth Christ, the whole Law and Prophets doe depend vpon two precepts of charity, as in the

S. Aug.
in 140.
quest.
vpon
Exodus.
Tom. 4.
Matr. 22.
v. 40.

the same place S. Augustine noteth. For
 seing that the holy Scripture teacheth that
 we are bound to beleue the Church in all
 things, & that it can neither deceiue vs nor
 be deceiued, as we will evidently proue in
 the next Controuersy in the 7. Chapter,
 it consequently also teacheth the whole
 and entire word of God, seing that all that
 which is not express'd in the holy Scrip-
 ture, is conteyned expressly in the do-
 ctrine of the Church, the which the Scrip-
 ture commendeth vnto vs as infallible,
 as S. Augustine very well sayth, and decla-
 reth in many places. For euen as God the
 Father comprehended in these few words
 (This is my wellbeloued Sonne, heare him) the
 whole word of God: so Christ proposed
 vnto vs the whole word of God, when he
 commaunded vs to heare the Church.

3. And in this sense do the holy Fa-
 thers oftentimes say, that all the points of
 fayth are contained in the holy Scriptures,
 to wit, in that generall principle in the
 which they admonish vs to beleue the
 Church: but many of the holy Fathers say-
 ings are falsified & corrupted by Martin Ke-
 minus, and some Calvinists, as may be seene
 in Iudocus Ruesten in his first tome defending
 the Councell of Trent against Kemnitius,

4. Secondly, a thing may be contained
 in

S. Aug.

Tom.

7. contra.

Criscon.

Gram. c.

33. & de

vinit. Ec-

cles. c. 22.

in fine.

Matt.

17. v. 5.

Matt.

81. v. 17.

Luc. 10.

. 16.

in expresse words in the holy Scriptures as that Christ is borne, suffered, and risen againe &c. And in this sense we deny that the whole word of God is contained in the Scripture. That obiection of our Aduersaries by this may easily be answered, when they say, that we affirme, that Traditions are the vñwritten word of God, & yet we goe about to proue the by Scriptures. For we do not proue euery particuler Tradition by expresse words of Scripture, but we only deduce and gather them out of it, and conuince in generall, that there are Traditions.

5. The third thing which is to be considered, is, that our Aduersaries being conuincd by truth, doe acknowledge that many things were deliuered vnto vs by the Apostles, besides those which are written. But, say they, those were only externall rites and ceremonies, seruing only for the ornament or discipline of the Church, but nothing concerning doctrine of sayth was deliuered by the Apostles, which they haue not set downe in writing. So *Caluin*, and some others which follow his opinion. Wherefore it remayneth for vs to proue that not only externall ceremonies, but also those which belong vnto the doctrine of sayth were deliuered vnto vs by the Apostles, & that

Caluin.

est. 4.

sess. Con.

Trident.

in An-

tid. Bez.

denotis

Ecclef.

tom 3.

Tract.

Theol. p.

237. edit.

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that they were neuer expressely set downe in writing.

6. The fourth thing is, that seeing our Aduersaries cannot deny that which was objected vnto them by Catholikes, to wit, that the Scripture in many places maketh expresse mentiō of the word of God preached, deliuered, and diuulged ouer the whole world (as we haue already declared euen out of the holy Scriptures) they are wont to answere, that long since in the Apostles tyme this Word of God was deliuered, preached, and not written, but the Apostles after wards set downe in writing all the preached word of God, or at the least as much therof as was necessary vnto saluation. The which solutiō albeit it be very weak and friuolous, seeing that it relieth vpon no sure ground, yer notwithstanding that it may more fully be confuted we will declare hereafter, that many of the chiefeſt points of faith were not expressely set downe in writing by the Apostles. And thus much of the state of this Question.

CHAP.

CHAP. II.

Out of the first and chiefest principles of faith, it is clearly conuined, that there are Traditions.

THE first argument whereby we proue *Traditions*, is taken out of some of the chiefest principles of faith. For there are three chiefe and most necessary points of faith, yea the chiefe grounds of our whole faith which are not to be found expressly in Scripture.

2. The first, that there must needs be some Catalogue or Canon of the sacred Bookes aswell of the old as of the new Testament, the which all Christians with an assured faith should imbrace as a most certaine and an vndoubted truth, and this is a very necessary point of faith, yea of it dependeth the authority of all the bookes of holy Scripture because by this Canon the sacred and true bookes of Scripture are discerned, and made knowne from all those which be Apocriphall; especially because aswell in times past as in these our daies
there

there hath bin so many, and so great Controuersyes about the Canonickall and Apocriphall bookes of Scripture; and such a Canon was altogether necessary aswell in the auncient Church before Christ, as in our present Church after Christes tyme; the which also our Aduersaries themselves haue learned by experience. For they haue also placed their new Canon of the books of holy Scripture in their *Confession* made at *Rochell*, and in the later end of some of their Bibles, and yet neyther in the time of the old Testament, nor in the tyme of the new Law, was this Canō euer written downe in the Bibles themselves.

*Confess.
Rupellana. Ad.*

2. I know, our Aduersaries, that they may escape this argument, do runne to the inward instinct of the holy Ghost, whereby say they, we know what book is Canonickall, and what is not. But this answer is refuted & reiected before, where we haue shewed that the holy Ghost doth not moue vs to belieue any thing with the Catholike faith, which is not the word of God. If therefore the holy Ghost moue vs to belieue that some bookes are Canonickall, and some are not, it is necessary that this be the word of God. We aske therefore of them; whether this is the written word of God or the vnwritten? if it be the written word,

Suprac. 3.

in

in what Booke or Chapter is it to be found, if it be no where to be found, our Aduersaries must needs cōfesse, that by the instinct of the holy Ghost they also belieue the vn-written word of God, or *Traditions*.

3. The second principle of^a faith is, that we must necessarily, with an assured and firme faith belieue, that all those Bookes cyther of the old, or of the new Testament which we now retaine, are safely deliuered vnto vs entyre and vncorrupted through so many handes, so many ages, so many vexations and persecutions of the Christians, for otherwysc the whole credit and authority of those bookes will decay and perishe. But this is no where extant or written, for neyther the Prophets or Apostles haue eu'r written, that their bookes should neuer be falsified or corrupted by any, yea it appeareth sufficiently by that which hath byn already said, that they were falsified and corrupted in many bookes by the Iewes and Heretikes. Let our Aduersaries therefore tell vs where it is written, that this holy Scripture which we haue now, is not corrupted or falsified.

Supra c.
9. 10. 12.
613

4. The third principle of f^ayth is the true sense of the letter. For the true word of God consisteth rather in the true sense or meaning

meaning of the words, then in the words *Supra*
 themselves, as we haue declared before. *cap. 3.*

But the true sense of the words, that is to
 say, in what sense or meaning the words
 are to be vnderstood, cyther properly or
 figuratiuely, cannot be had from the holy
 Scripture alone, but also from the doctrine
 and Traditions of the Church, as we haue
 sayd before in the fourth Chapter: wher-
 by it also followeth, that the writtē word
 of God conteyneth in it the least part of
 the word of God, to wit, the bare letter
 only: but the word of God preached and
 deliuered keepeth and professeth vnto vs
 the cheif part of the word of God, that is
 to say, the true & native sense of the same. *S. Basil. l.*

5. And this is that which *S. Basil de Spir.*
 sayth, that those who reiect the vnwritten *sanct.*
 points of sayth, as indiscreet persons, *c. 27.*
 do wrong and damnify the chiefe parts of *Brent.*
 the Ghospel, yea they euen as it were cō- *contra*
 tract, or bring the whole preaching of the *Petr. 2*
 Ghospell, to the bare name thereof. *Soto in*
suis pro-

6. Many of our Aduersaries who deale *logom.*
 more sincerely with vs, conuincd by these *Kemnit.*
 arguments, do acknowledge, that these *cont. 4.*
 grounds or principles of our faith are only *fiss. Conc.*
 to be had by Traditions, without any *Trad.*
 written word of God, as *Ioannes Brentius, cum agit*
 and *Martin Kemnitius, de 1. gen.*
 Tradis.

those Traditions which doe not repugne to the whitten word of God are to be admitted and receiued, and that those only are to be reiected which are opposit vnto the holy Scriptures.

7. But whatsoeuer our Aduersaries do answer, it is altogether necessary that they confesse these three principles of our sayth do belong indeed to the very word of God it selfe. They must also needs confesse these are not extant in plaine and expresse tearmes in any booke either of the old or new Testament; out of which necessarily followeth, that the whole & intire word of God is not conteyned expressly in the holy Scripture.

CHAP. III.

*Wherein it is proued out of other particuler
poynts of sayth, that there are
Traditions.*

THE second argument whereby we proue Apostolicall Traditions, is taken out of other particuler poynts of sayth, the which almost all our Aduersaries belicue with vs, albeit they be no where expressly con-

conteyned in the Scriptures. There are many poyntes of sayth of this sort, wherof for example sake we will alledge some few. But to the end, we may vse our accustomed breuity, we will rehearse only those which do also manifestly shew out of this opinion of our Aduersaries (that nothing appertayneth to the doctrine of sayth, which is not expressly conteyned in holy Scripture) there are many greivous errours and heresies in this our age arisen.

2. The first point is, that in God there are three Persons really distinct among themselves, and one only substance, for this is nowhere extant in holy Scripture, yea in it nothing is to be found expressly written eyther of the substance or of the person in that signification wherein these words are vsed, when we speake of the Blessed Trinity.

3. This indeed the Calvinists to their great losse and damage have sufficiently learned by experience forty yeares agoe in *Transilvania*. For when one Iohn Huniades whom they called Iohn the second King of *Hungary* was then Governour in *Transilvania*, a Countrey or Province of *Hungary*, had ordained a publike disputation betwixt the Calvinists and the Anti-trinitarians, that is to say

those who oppugned the mystery of the Blessed Trinity, and that according to the cōmon doctrine on both syds, they should dispute only out of the holy Scriptures, the *Caluinists* could neuer proue out of the Scriptures alone, that there is eyther a substance or person in God, neyther could they by the Scriptures only, declare what is a person, or what is a substance.

4. Wherefore at the last this was the end of the disputatiō, that almost all those which were present iudged, that the *Anti-trinitarians* got the victory, and that the *Caluinists* were shamefully overcome: whereupon it came to passe, that the sayd Prince of *Transilvania*, of a *Caluinist* became an *Anti-trinitarian*, yea one of their chief friends; in so much that he tooke some publike Churches from the *Caluinists*, and gaue them to the *Anti-trinitarians*, and he continued miserably in that wicked heresy euen till death, which happened in the yeare 1571. the 14. of March.

5. All which things are aboundātly declared by one *Ioannes Sommerus Pirnensis* in the funerall Oration which he made at his death, wherein among other things he affirmeth, that the chiefe cause why this Prince left the *Caluinists*, and became an *Anti-trinitarian*, was this, because forsooth in the
Scri-

Scriptures he could fynd nothing of the Blessed Trinity, and for that the Calvinists were forced to confesse, that the words wherby the mystery of the Blessed Trinity is explicated are not extant in the holy Scripture: but because this funerall Oration is scarce any where to be found, & least some should thinke that I falsely coyned these things my selfe, I will heare set downe his owne words. For after he had most blasphemously spoken, as the *Anti-trinitarians* are wont to doe, against the Blessed Trinity, the which he calleth heere and there the Roman Idolatry, these things he addeth of his Prince.

6. But this our Prince (sayth he) being instructed by God, easily vnderstood what was the truth, and with earnest desire imbraced it, and with no lesse pleasure of mind defended it: for being accustomed euen from his childhood to read the holy Scriptures, he made them very familiar vnto him, & presently he found that such things which were contrary to the phrase of Christ and his Apostles, were in the ensuing ages by a wicked curiosity brought into the Church; and that they are not at all to be numbred amongst those things which adde any firmity or strength to the Author of our saluation, especially seing

This funeral Orat. of Ioan Sommer. was printed at Claudio-polian. Domini 1571.

- » that the Aduerfaries themfelues acknow-
 » ledge, that the words whereby thefe subtil-
 » ties of this new opinion are explicated, if
 » nor rather (as I may well fay) more obfcu-
 » red, are not to be found in the writings of
 » the Apostles.

- » 7. And a little after. Wherefore little
 regarding cyther the multitude of wran-
 glers, or the torments and paines which o-
 thers had endured, who firft endeauoured
 to breake this yce, he manifefly condem-
 ned the falſity of the Trinity, freely pro-
 feſſing his owne opinion therein. And
 after a few words. For what hath he not
 done? what aſſemblies and diſputations
 hath he not ordayned & cauſed to be had
 about this matter, both in Hungary, and in
 Tranſiluania, that the ſenſe or meaning of
 the Scripture might the better be explica-
 « ted, by conſerring thoſe thinges togeather
 « which were then ſaid or ſpoken of, where
 » he would not only be preſent himſelfe, but
 » alſo taking the place or office of the Iudge
 » and vmpyre in the ſaid diſputations, he
 » very wiſely and grauely confuted the great
 » abſurdities of that ſuperſtition, warning
 » often the Aduerſaries, that reiecting the
 » fancies or fond expoſitions of men, they
 » ſhould leſſe impudently and more ſincerely
 » carry themſelues in the explication of the

heauenly

He mea-
 neth Ser-
 uetus,
 who was
 burned at
 Geneva
 an. 1553.
 as Beza
 writeth
 in vita
 Caluini.

heavenly doctrine. Thus farre *Seimernus* of the great care & diligence of the Prince of *Transilvania* in defending the heresy of the *Anti trinitarians*.

8. Moreover it is also manifest, that out of this opinion of our Aduersaries, to wit, that we must not belieue any thing which is not exprest in Scriptures, this wicked heresy of the *Anti trinitarians* in these our dayes had her beginning. For that *Michael Seruetus* who in our age was the first of them that by printed bookes presumed to oppugne the mystery of the Blessed Trinity, doth plainly testify, writing in this manner. For the solution, saith he, of all things which may heere be alledged by the Philosophers (for thus he calleth the Catholikes) thou must obserue this rule, which is an axiome among Lawiers, that those things which do not deserue any speciall note or marke, are vnderstood and esteemed as things neglected, vnlesse they be specially noted. But I pray thee iudge, whether this article of the Trinity deserue any speciall note or no, seeing that it is the chiefeest and first ground of all our faith, whereof the whole knowledge of God and Christ dependeth. And whether it be expressly noted or no, may be seene by reading ouer the Scriptures,

Seruetus
l. 1. de er-
roribus
Trinitat.
fol. 32.

pag. 1. E-
dis. an.
1531.

L. Item
apud. 6.
Ait Prae-
tor. ff. de
iniurijs.

a ſeing that there is not one word to be found
 a of the Trinity in the whole Bible, nor of
 u the perſons thereof, nor of the eſſence or
 a vnity of the ſuppoſition, nor of the vnity
 a of nature in many diſtin& things, and
 a ſuchlike. Thus ſarre *Sernetus*. By this it
 evidently appeareth that all theſe mon-
 ſtrous & ſtrange opinions of latter *Arians*,
 who are alſo called *Anti-trinitarians* do pro-
 ceed from this one principle of our Ad-
 uerſaries, to wit, that we muſt only be-
 lieue Scriptures, and by this they are
 encreaſed. But let vs now ſee other mat-
 ters.

9. The ſecond point of faith is, that
 Infants are to be baptized. But our Ad-
 uerſaries will neuer ſhew this in the holy
 Scriptures. For that one place which doth
 clearly conuince this, to wit, *vneſſe he be
 borne againe of water and the ſpirit, he cannot enter
 into the Kingdome of God*, they wreſt and ex-
 pound it in another ſenſe. For they will
 not haue this word (*water*) to ſignify the
 element of *water*, but the holy *Ghoſt*: ſo *Caluin*.
 Hence aroſe that wicked ſect of the *Anaba-
 piſtes*, who affirme now adayes, that it is
 an vnlawfull and prophane thing, to baptize Infants,
 ſeing that there is no ſolide reaſon heere-
 of extant in the Scriptures.

10. For that wherunto *Caluin*, and his
 followers

*Iohn. 3.
 v. 11.*

*Calu. in
 cap. 5.
 Iohn. v. 5.*

Followers do fly for refuge, to wit, that in the old Law Infants were circūciled, *Genes. 17.* the *Anabaptistes* do easily confute both, be- *y. 10.* cause cōcerning that, there was an expresse precept of God, but there was none of the baptisme of Infants; and the similitude also betwixt circūcisiō and baptisme doth not hold in all thinges, for otherwise women should not be baptizēd, but only men.

*S. Aug.
Tom. 6.
de bap.*

11. The third point of faith is, that the Blessed Virgin Mary the mother of God remayned allwayes a Virgin, euen after her childbyrth. For this is extant nowhere in Scripture, and yet *Heluidius* was condemned as an Heretike by the whole auncient Church, because he presumed to deny it.

*cap. 84.
S. Hier.
cōtra Heluid.
Auctor
de Eccl.
dogm.
cap. 69.
S. Am-*

12. When *Card. Bellarmine* had alleadged this vnwrittē point of faith, to proue that all such pointes of faith were not expressly set downe in holy Writ, *Franciscus Junius* to answer vnto this difficulty was forced to take and approue the condemned heresy of *Heluidius*. For he denyeth that we ought to helieue as a point of faith the perpetuall Virginity of our B. Lady. But the ancient Fathers had neuer condemned *Heluidius* as an Heretike, vnlesse he had denyed a point of faith. But

*brof. in
Epist. 7.
ad Siriciū
Papam.
Epiph.
har. 78.
Junius
cōtra Bel-
lar. Con-
trou. 1.
lib. 4.
c. 9. no-
ta 5.*

in this manner are our Aduerſaries forced to renew the old heresies of tymes past, to the end they may defend this their paradoxe, that we must only believe Scriptures.

CHAP. IIII.

Whether there are any pointes of faith to be alleadged, which are no where extant in the Bible.

*Concil.
Trident.
sess. 24. c.*

THE fourth Point that our Aduerſaries also believe, but without expresse Scripture for it, is that Christians cannot lawfully haue more wyues at once: for the Councell of Trent hath very well defined this to be a point of faith against the heresy of these tymes, wherof we will speake more presently. But yet our Aduerſaries can neuer proue this out of Scripture only, abstracting from the authority of the Church, albeit they also agree with vs in the believe heereof. Yea the examples of holy Scripture do rather perswade the contrary. For those most holy men *Abraham, Iacob, David*, and many others had more wyues at

forced at once, yet neuer did God reprehend this
 a past, in them, albeit he often spake vnto them.

2. When Bernardine Ochino one of Cal. *Beza Ep.*
 a Scri- uinschollers did consider this, he was not *r. ad*
 afrayd to perswade both by word and *Andre-*
 writing, that Polygamy was yet lawfull *am Du-*
 of whome, and of his most wicked life *ditium.*
Beza writeth at large.

But Ochino grounded only this his *Beza in*
 heresy in that principle of our Aduersaries *lib. de Po-*
 before alledged, to wit, that we must be- *ligamia-*
 lieue nothing which is not expressly in *extat in*
 Scripture. And whereupon Beza himself *init. vo-*
 in his booke which he wrote against the *luminis*
 same Ochino doth testify, that Ochino vsed *2. suarum*
 this argument: where Beza also manifestly *Tract.*
 acknowledgeth, that Polygamy is not for- *Theol.*
 bidden in holy Scripture by any expresse
 Law. The other argument (saith Beza) of Ochi-
 no is, that Polygamy is not forbidden by any expresse
 law to the contrary: but I answere, that there
 are not lawes written of all thinges. Thus
 Beza.

3. But after ward indeed Beza goeth
 about to proue that Polygamy is contrary
 to the Law of Nature, but the same diffi-
 culey still remaineth. For according to
 our Aduersaries doctrine all thinges neces-
 sary to saluation are expresse in holy
 Scripture: but the obseruatiō of all things
 belon-

belonging to the *Law of Nature*, is altogether necessary to saluation; therefore the obseruation of these thinges is expressed in Scriptures, or els truly many thinges necessary to saluation must be sought for out of the Scriptures. Moreover that *Polygamy* is vnlawfull, is a point of faith: but this, as *Beza* confesseth, is not expressly containd in Scriptures, therefore all the pointes of faith are not expressly contained in Scriptures.

4. The first point of faith is, that the Sacrament of *Baptisme* may only be giuen in water. For this point is also very necessary for the Church, least so great and worthy a Sacrament be prophaned, contrary to the institution of Christ: and yet our aduersaries will neuer be able to proue this out of the Scriptures only, who deny that the forsaide place of *S. Iohn* is to be vnderstood of true water, as we haue said before in the second point. For the examples of holy Scripture do proue indeed that water is the fit matter of *Baptisme*, but they do not proue that there can be no other matter.

§. 9. cap. preced.

Beza Epist. 2. ad Tho. Tig-

lium fra-

stem & Symmisti-

am sum.

5. When *Beza* did consider this well, least that his foresayd principle, that we must belicue nothing but Scripture, might seeme to be called in question, he was not

ashamed

ashamed to write, that Baptisme might be given in any liquour, and by this meanes it wilbe true and lawfull Baptisme, though it be given in milke, wyne, yea in Inke, or any other filthy liquour. Thus are our Aduersaries forced to admit these absurdities, least they might be forced to depart from that their principle of beliening only Scripture.

6. Furthermore, to the end that Beza might more easily perswade the ignorant common people to admit this his strang paradox, he addeth presently a very grievous slaunder against the Catholike Doctors. *Let water be wanting*, saith Beza, *and yet the Baptisme of any cannot be deferred with edification, nor must not be; I truly would as well, and as lawfully baptize in any other liquour as in water: neyther are the most superstitious Denies of any other opinion in these matters.* Thus far Beza. But these things which he writeth are most false. For there is no Catholike nor Scholasticall Doctor who hath euer cyther thought or written so, yea the playne contrary is defined by the Catholike Church, as a poynt of Fayth.

Beza ib.
Epist. 2.

Concil.
Trid. sess.
7. cap. 2.
de baptis-
mo.

7. The sixt poynt of fayth, is, that bread and wyne is only the necessary matter of the Blessed Sacrament of the Eucharist.

rit. This poynt of faith is alſo very neceſſary for the Church, leaſt ſo great and ſo excellent a Sacrament ſhould be prophaned; yet our Aduerſaries will neuer be able to proue it effectually out of Scripture only. For by this word (*Bread*) any kind of meate is oftentimes ſignified in Scripture; of *wine* it is farre more doubtfull. For the Scripture maketh only mention of the *Chalice*, and not of the liquor which was in the *Chalice*; and *Caluin* himſelfe acknowledgeth, that theſe words (*of the fruit of the vyne*) were ſpoken before the inſtitution of this Sacrament.

Luc. 22.
v. 18. *Cal*
ibid. in
ſua har-
monia.

Beza Ep.
2. cit.

8. The which when *Beza* eaſily pre-
ceaues, heere alſo he went about to bring
in another error, leaſt indeed he ſhould be
forced to forſake his former principle of
belieuing only Scripture. For he was not
aſraid to write that he erred nothing from
the inſtitution of Chriſt, who in the con-
ſecration of the Eucharift ſhould uſe in-
ſteed of the bread appointed for that
purpoſe, any other vſuall meate, and in-
ſteed of the wyne any other ordinary kind
of drinke, and by this meanes one may
conſecrate the Eucharift eyther in cheeſe,
ſheep, fiſh, or egges, alſo in milke, water,
beere or vinager, or any other liquor,
which

which hitherto was neuer heard of in Gods Church. And yet for all this Beza is not ashamed to attribute this most absurd error of his to all the *Scholasticall Doctors*. For of both these errors he treateth in the words before alledged, because when he sayeth the *Scholasticall Doctors* were of no other opinion, he speaketh as well concerning the matter of the *Eucharist*, as of the matter of *Baptisme*. After this manner our Aduersaries do force so many and so great errors out of that their principle of belieuing only Scriptures, wherof more might be alledged, which for breuities sake we omit.

9. But there is one thing I cannot let passe, because therby we clearly conuince that the *Traditions* of the Church do not only contayne vnwritten points of sayth, but (that which is more) euen in our Aduersaries iudgment, they change and abolish such things as are expressly commaunded in Scriptures: for euen in the Table of the Law of God, which is sayd to be written by Gods owne hand, in many and manyfest words the keeping of *Exod. 16.* the *Sabboth day* is commaunded, the which *Exod. 16.* notwithstanding, now all, except a few *Exod. 20. v. 2.* *anabaptists*, do confesse to be abrogated by *Eccl. 8. 9.* *ecclesiasticall Traditions* only, without any expresse

*Vile Pra
teolum
V. Sab-
barij.*

presse testimony of Scripture. The Ana-
baptists I say, being also deceived by that
common principle of our Aduersaries of be-
lieuing only Scriptures, they go about to
bring the obseruation of the Sabboth day
into vse and custome agayne, and for this
cause they are called *Sabatharians*: but not
so much the Heresy as the madnesse of
these men is condemned of all, and namely
of *Luther* in his booke against the *Sabbath-
arians*, in the seauenth Tome.

CHAP. V.

*Wherin it is proued, that there are Tradi-
tions by the testimonies of the holy
Fathers.*

*Coccius
Tom. 1. l.
9. Artic.
Vltimo.
Bellarm.
Tom. 1. l.
41. de ve-
ro Dei
6. 7.*

TH E third argument wherby we
proue, that all the points of our
sayth are not set downe in wri-
ting by the Apostles, is the au-
thority of the auncient Fathers, who affirme
and teach this in many places. The which
places of the holy Fathers, as well the
Greekes, as the Latins, *Idocum Coccius* hath
very diligently gathered together in his
booke intituled *Theſaurus Catholicus*, and be-
fore him *Bellarmino* did the same. But least

we

we be longer then the order of Epitomes doth permit, especially in a thing so manifest, it shall suffice vs to alledge one chiefe Doctor of the Greeke, and another of the Latin Church.

3. Among the Grecians S. Chrysostome is the most famous, who doth not only affirme it, but also manifestly proueth it out of holy Scripture. For when he expoundeth those words of the later Epistle to the Thessalonians: Therefore brethren stand, and hold the Traditions which you haue learned, whether it be by word, or by our Epistle, he writeth thus: Hence it appeareth, sayth S. Chrysostome, that he did not deliuer all things vnto them by his Epistle, but many things also without his letters: but as well these, as those other worthily deserue to be belieued; therefore we esteeme the Tradition also of the Church to be worthy o' credit. It is a Tradition, seeke no further. Thus S. Chrysostome. But it is most certayne that the Apostle, and consequently S. Chrysostome also who expoundeth him, doth not only speake of ceremonies and customes, but also of poynts of Fayth.

3. S. Augustine whom Calvin acknowledgeth to be the best, and most faithful witness of antiquity, writeth in this manner. Many things are not to be found in the Apostles writings, nor in the ensuing Councells, and yet notwithstanding

S. Chrys.
Hom. 4.
in 2. ad
Thes.

Calu. l. 4.
Instit. c.
14. sect.
vlt. S.
Aug.

Tom. 7.
de bapt.
contra
Donat. l.
2. cap 7.

with standing because they are generally kept through out the whole Catholike Church, they are iudged to haue byn deliuered and commended by none, but by them. Thus S. Augustine. Neyther can it be sayd, that S. Augustine speaketh of ceremonies and not of poynts of sayth. For in that place he proueth against the Donatists that those which were baptized in the accustomed forme and matter by heretikes were not to be baptized againe: but none vnlesse he be an Anabaptist, will deny that this is a point of sayth.

CHAP. VI.

Wherin euen by the doctrine of our Aduersaries it is proued, that there are Traditions.

TH E fourth argument whereby we proue Traditions, is taken out of the doctrine of our Aduersaries. For all those things which our Aduersaries do affirme to be poynts of sayth against the Catholike doctrine, they teach and heliue them without any expresse Scripture. For it cannot be found expressely in Scripture, that sayth only iustifieth, that there are only two Sacraments of the

the new law, that none should pray for the dead &c. for all these things and many others which they teach against vs, they gather only out of Scriptures, and that by some false and very weake consequence; but it is no where expressely written, that sayth only iustificth, that there are only two Sacraments, that we must not pray to Saynts or for the dead &c.

2. Moreouer there can no Catholike be found who doth not receaue and assuredly belieue the whole aurthericall text of the holy Scripture: why do they therefore condemne vs, when they affirme that nothing is to be belieued beside the text of Scripture, whereas the whole Controversy betwixt them and vs, is of the vnwritten points of sayth, which we affirme, & they deny?

3. Our Aduersaries being conuincd by this argument, do now at the last confesse, that not only that is to be admitted and belieued as the pure word of God which is expressely written in holy Scripture, but all that also which by a necessary consequence may be gathered out of it.

4. But when they answered thus, they are forced to depart and forsake that their first principle, where by they affirmed that

Beza de
notis Eccl.
pag. 1376
vol. 2.
Theol.
Tract.

edit. an.
1581.

all the poynts of fayth are expressly conteyned in Scriptures, and that they were set downe in writing by the Apostles.

5. Furthermore not pereaing so much, they ioyne in opinion with vs, so that they must needs indeed confesse that the *Traditions* of the Church are altogether necessary. For such things as are gathered out of Scriptures do rather belong to *Traditions* then to expresse Scripture. For that which only, consequently, & by reasoning & discoursing is gathered out of Scripture albeit it very well, and necessarily may be deduced from thence, is not expressly in Scripture, but only obscurely, *secretly*, or virtually is contained therein. For no man can truly say, that the conclusion which is only inferred out of the premisses is expressly contained in the same premisses, for otherwise our discourse and arguing were vayne, and to no purpose. But therefore do we reason and discourse, to the end, that, that which lieth hidden virtually in the premisses, may be expressly manifested in the conclusion.

6. And that we may alleadge an example out of the Scriptures themselves, *Matt. 17. v. 5.* when God the Father sayd, *this is my welbeloued Sonne, heare him*: Out of these wordes

we

we may very well gather, and by a necessary consequence, that the whole doctrine of Christ our Lord is to be heard and received of all: yet none will say, that all the doctrine of Christ is conteyned expressly in these few wordes. And truly the holy Scripture is so fertill & plentifull, that many points of faith do as yet lye hidden and unknowne therein, which hitherto haue neuer byn gathered together by any, but these things are conteyned virtually, and not expressly in it.

7. Moreover, after so many debates and contentions, after so many bookes set forth against vs, after so many slanders wherby our Aduersaries charge vs, as though we taught that the Scriptures are imperfect, they at the last returne to our opinion. For we do not deny, yea we willingly acknowledge, that all those things which rightly and without error are deduced or gathered out of the expresse wordes of the holy Scriptures, do belong vnto the written word of God, and are conteyned in holy writ obscurely not expressly, virtually and not plainly. For in that God doth reueale any thing in expresse wordes, consequently and virtually he reuealerh all things which necessarily and without any error may be deduced

from thence.

Luc. 19.
v. 16.

8. We graunt also that the Scripture consequently, mediately, & virtually, as in a generall principle conteyneth all things necessary to saluatiō, yea in that one only article of the Creed, *I beleue the holy Catholike Church*, in thole few words also of Christ, *he who heareth you, heareth me*, if the collection be rightly framed, as we haue also said before in the 25, Chapter. But when these thinges are gathered together which are not expressely in Scripture, there is scarce any of them which is not vncertayne & doubtful without the authority and *Traditions* of the Church. Wherefore these collections do manifestly conuince the necessity and authoriry of *Traditions*.

9. But that these collections may be vncertayne and deceytfull, both experience & reason teacheth vs: experience, because almost all Heresies haue had their beginning not from the Scripture alone in it selfe, but from these collections badly framed and made. For there is not almost any one heresy which is only grounded on the expresse wordes of Scripture without some other collection, seeing that almost all Heretikes both in tymes past as now also, go about to proue and gather their heresies from the Scripture, by certayne

sayne deceytfull & sophistical arguments. *Arians* for example, out of those wordes of Christ, *the Father is greater then I*, did gather Iohn. 14. v. 28. but badly, that Christ euen according to his diuine Nature wa inferiour to his Father. The new *Arians* out of those wordes of the ten cōmāndemēts, *thou shalt not haue strange Gods before me*, do gather but foolishly, that the Sōne is not God, the holy Ghost is not God. So the Diuell himself against Christ vsed this reason, *It is written, God hath giuen his Angells charge of thee*, therfore cast thy selfe Exod. 20. v. 3. downe headlong. Lastly all the arguments indeed which our Aduersaries at this tyme alledge against vs out of Scriptures, and all the errours which they haue inuēted, do take their beginning and strength from their new illations and reasons, and not out of the bare and playne wordes of Scripture, as will manifestly appeare in euery one of these Controuersies. Matt. 4 v. 6.

10. The reason also is manifest why these their collections and reasons are vncertaine and doubtfull. For in nothing can one more easily, or more often erre, then in these illations. The which may proceed of many causes; eyther because the illation it selfe is bad and Sophisticall, or because the place of Scripture from whence it is gathered, is

falsified by some false exposition thereof, or because the proposition which is assumed and adioyned to the wordes of Scripture is false and ambiguous, or because one or more wordes in that collection are vsed doubtfully, that is to say, in one sense in the premises, and in another in the conclusion; or lastly because there hapneth some error to be in the collection which maketh it weake, Sophisticall, and erroneous.

II. Besides that, there are so many and so contrary illations of diuers men, that the authority of the Church is altogether necessary in maters of faith, that there may arise a certayne and an vndoubted faith of these matters, of which sort Traditions are, that is to say, the doctrine of the whole Church.

12. But when one belieueth such an illation with a diuine or Catholike faith, he must needs know two thinges, the one is, that the expresse place of Scripture from whence this conclusion is deduced, must certainly be well vnderstood by him which disputeth: the other is, that he who maketh such a deduction and collection, can neyther deceiue others, nor be deceyued himselfe. But none can know eyther of these, without the Traditions of the

the Church, seeing that otherwise there is none which may not be deceiued sometimes. All collections therefore which produce or breed sayth in vs, do most clearly conuince, and shew the authority and necessity of Traditions.

CHAP. VII.

Wherein it is proued, that there are Traditions, by the absurdities which otherwise would follow.

THE fifth argument wherby we proue, that many things are to be belieued which are not expressed in holy Scriptures, is taken out of the absurdities which do ensue of the contrary doctrine. For hauing once admitted, that nothing is to be belieued which is not expressed in Scripture, all old heresies are renewed, and a great vncertainty and confusion of all things is brought into the Church of God, yea euen the way to *Atheisme* is layd open, because hauing once rejected & despised the Traditions of the Church, all the poynts of sayth from the Apostles tyme till now, explicated and proued by the auncient

Fathers against heretiks, all those things also which were decreed and determined by all the generall Councils in times past against the said heretiks, loose their chief strength and authority; the which notwithstanding our Aduersaries do acknowledge themselves to receiue and belieue.

2. Neyther do we know by an assured Catholike faith, whether there were euer any *Fathers or Councils*, but by the *Traditions* of the Church. But neyther do we know any other way but by fayth, whether since the Apostles tyme till now there were any Catholikes or noe: because of those things which were done since the tyme and death of the Apostles, there is nothing extant in holy Scripture, seeing that all the bookes thereof were written before the death of the Apostles. But such things as haue byn done since till now, cannot otherwyse be knowne but by the *Tradition* of the Church.

3. Neyther is it sufficient to say, that we know these things by the Ecclesiasticall histories. For that fayth which proceedeth of histories, without the authority or *Traditions* of the Catholike Church, is but an humane fayth, which oftentimes deceaueth others, and may be deceiued it selfe, and therefore these kind of histories cannot

cannot produce a diuine sayth in vs: this experience it selte doth clearly teach vs. For our Aduersaries do somtymes doubt whether *S. Peter* was euer at *Rome*, or no, because forsooth this is not to be found expressly in holy Scripture, wheras notwithstanding it is most assuredly proued and testified in many bookes both of the auncient Historiographers and holy Fathers: Why may they not as lawfully call other matters in question, which are notwithstanding expressly set downe in other auncient writers? Our Aduersaries therefore do make all things very doubtfull and vncertayne, whiles they will only belicue and admit the Scripture: but now let vs answer their arguments,

CHAP.

CHAP. VIII.

Wherein the arguments of our Adversaries, taken out of the old Testament, are confuted.

THIS first argument wherby our Adversaries oppugne Traditions, and which they vse very often, the which also as inuincible they haue added to the confession of their fayth, they take out of these words of Deuteronomy, *Thou shalt not add any thing to the word which I speake vnto you; nor shall you take any thing from it.* And againe, *that which I commaund thee do that only; neyther add or diminish any thing from it.* By these places of Scriptures our Adversaries do inferre, that nothing is to be receiued as a point of fayth, which is not expressly set downe in Scripture.

*Rupell
Confess.
Art. 5.
Deut. 4.
v. 2. De-
ut. 12. v.
vlt.*

2. But this argument is erroneous, and the weaknesthereof is very great for many causes. First because in those words there is no mention made of the Scripture, nor of the written word of God, but only of the word preached and deliuered *viua voce*. *Thou shalt not add* (sayth the Scripture) *to the word that I speake vnto you*, he doth not say

say, that I write vnto you. Again, Do only sayth he, that which I commaund thee, he doth not say, that which I write vnto thee.

3. Moreover in these words the holy Scripture doth not only speake of matters of sayth to be believed, but also of ceremonies and customes to be done and obserued: but our Aduersaries themselves confesse, that these customes may be added by the authority of the Church, yea they haue ordeined themselves very many, the which they changen yet when they please. *Calu. cōtra 4 siss. Concil.* Caluin also acknowledgeth that many vnwritten customes were deliuered vnto vs by the Apostles.

4. That also according to the phrase of Scripture is said to be added to the word of God which is contrary & opposite vnto it. For Iosue did not transgresse this commaundement of Deuteronomy, when he added his booke to the bookes of Moyses. Nor did others transgresse it, who added the bookes of the Judges, Ruth, and of the Kings, which were not written by Moyses, & which are also to be believed as containing pointes of faith. But in these bookes there is nothing contrary to that which Moyses wrote. And the Hebrew text agreeth very well to this answer, for in both places

Calu. cōtra 4 siss. Concil.

Tridens.

places of Deuteronomy this word (*Ghal*) is vied, which signifieth oftentimes contrary, or against, so that the sense is, Do not add any thing contrary to the word which I commaund: and againe, yee shall not add any thing contrary to the word which I say vnto you. For so is that particle (*Ghal*) taken in the 40. Psalm (or according to the Hebrewes 41.) in the 2. Psalm also, the second verse. And in the 14. of Numbers the 2. verse, & els where very often. Euen as also in the new Testament *orig*, which answereth to the Hebrew *Ghal*, signifieth also contrary, or against; when the Apostle writeth to the

2. ad Cor. 4. v. 6. *Corinthians, that in vs you may learne, one not to be puffed vp against another about that is writtē, that is to say, against the Scripture, the which saith, we must not be puffed vp in pryde, as S. Chrysostome, and after him Theophilactus & others do note vpon that place. The which place some boldly alledge against Traditions: whereas the Apostle in that place doth not speake of the whole word of God, but of this one point, that we must not be puffed vp in pryde, as euen Caluin himselfe acknowledgeth.*

Calu in illa verba
 1. ad Cor. 4. v. 6.

5. But to omit all such things as other Catholike Doctors haue very well, and learnedly written of the proper and
 literall

literall sense of these wordes, yea that we may also graunt to our Aduersaries, that this which they alledge is the true sense; they erre very much in that they thinke that these wordes of *Moyse* belong vnto vs, and that we are no litle now bound and obliged by them, then the *Lawes* were in tymes past. For these wordes do no more appertaine vnto vs then those of the same booke of *Deuteronomy*. Cursed be he that abideth not in the wordes of this Law, and fulfilleth them not in works. From which wordes *S. Paul* manifestly teacheth that we are delivered and freed, by the grace of *Christ Iesus*. But seeing that in these wordes which they do heere alledge, *Moyse* commaundeth that the Childre of *Israel* should obserue & fulfill euery word which he had commaunded them, for so it is expressly set downe *Deuteronomy* 12. the last verse, in the Hebrew text, and in all the *Bibles* of our Aduersaries, and he presently addeth, that nothing is to be added or detracted from all these, he manifestly commaundeth the keeping of the whole *Moyse*icall Law, and of all the Sacraments, Sacrifices, and Ceremonies of the old Testament. For he doth not only commaund, that nothing should be added, but also that nothing is to be detracted of all those thinges by him commaunded.

ded. Wherefore if our Aduersaries object against vs that we adde any thing against this precept, we may more iustly object vnto then, that they detract farre more then we add, seing that they neyther obserue the *Circumcision*, nor the *legall Sacrifices*, nor other Ceremonies which are so often and so straitely commaunded in *Deuteronomy*. It cannot truly be denyed, but that this is to detract somewhat from those thinges which *Moyse* commaunded; and therefore our Aduersaries must needes confesse that these are the wordes of the old Law, and consequently do appertaine nothing vnto vs. Out of this which hath byn said, it followeth, that our Aduersaries do very indiscretly & foolishly boast and bragge of those wordes of *Moyse*. For in the exposition thereof they erre farre from the truth, and a great deale more in the application, when they go about to proue that we are also bound and obliged by them.

6. Our Aduersaries take their second argument out of these wordes of *Salomons* *Proverb.* *Every word of God is fiery, it is a shield*
 30. v. 5. *of defence to those which hope in it: do not add any*
 & 6. *thing to the words thereof. and thou shalt not be found*
and reprehended as a liar. I answered that this place maketh nothing against vs: for in that

that place there is no mention made of Scripture only, but of al the word of God. And it is most true that nothing should be added to all the whole word of God, the which is to be belieued with a Catholike faith as the true word of God. For as we haue said before, our faith relyeth only on the word of God, but the Scripture only is not all the word of God, because all Traditions also which contayne poynts of faith belong therunto, as we haue sufficiently proued already. But they add to the word of God, & are lyars who affirme that God sayd this, or that, which indeed he neuer spake. And of this sort are those false Prophets, of whome God by the Prophet *Jeremy* complayneth, saying: They *speake the vision of their hartes, not from the mouth of our Lord: & againe, I did not speake vnto them and they did prophesy.* This place also may very well be vnderstood, of those who add any thing contrary to the word of God. For in the Hebrew text, there is set downe that particule (*Gbal*) which oftentimes signifies *contrary*, or *against*, as we haue already declared in our answer to the first argument.

Supra

c. 2.

Hier. 23.

p. 16.

Or 11.

H

CHAP.

CHAP. IX.

Wherein is examined that place of S. Pauls
Epistle to the Galatians, which our
Adversaries do object against

Traditions.

Confess.
Rupelt.
Art. 3.

Gal. 1. v.
8. 9.

THE third argument our Adversaries take out of the first Chapter to the Galatians, the which they have also added to their confession of faith as invincible. For they have omitted their second argument as not strong enough for their purpose. But thus they frame their argument: The Apostle saith twice an *anathema* to those, who teach any thing besides that which he hath taught: therefore nothing is to be received or believed but Scripture. Our Adversaries have this place of the Apostle often in their mowthes, wherefore it shalbe exanined more exactly. We answer therefore that our Adversaries do erre heere for two reasons: first because our whole controuersy is of the written word of God: but in these words there is no mention made of the writte word, or of Scripture, but only of the word preached and deliue-

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red *vinu voce* to the *Galatians* by *S. Paul*. And hence it is that *S. Augustine* saith otherwise then our Aduersaries, disputing against the *Donatists*, proueth by these words of the Apostle, that we are bound to admit and believe the Traditions of the Church: as for exāple, that those who are once orderly and lawfully christened by *Heretiks*, are not to be baptized againe. And well truly; for that which is *vinu voce* deliuered, is a Tradition, and not Scripture. Morcouer if the Scripture only conteyned expressly all the poynts of fayth, the Apostle would rather haue proposed the Scripture as the rule of fayth, then his owne preaching, seeing that the Scripture is manifestly well knowne to all Nations, but his owne preaching to the *Galatians* only. But our Aduersaries vse againe and say, that all that which the Apostle preached to the *Galatians* was written, eyther before that tyme or afterward by *S. Paul* and the other Apostles: they say this, but they proue it not. For this is no where written in holy Scripture, and so whiles they goe about to perswade vs, that all points of fayth are writtē, they coyne & inuent a new poyn, which is no where extant in Scripture, that is to say, that all such things as *S. Paul vinu voce* taught the *Galatians*, are written.

de Aug. But we following herein *S. Augustine*, do
Tom. 9. gather much better by these words, and
Tract. infer thus against them. If there must be
96. in lo. nothing believed, but that which *S. Paul*
6. Tom. preached to the *Galathians*, and that none
7. de. nic. knoweth certainly what are those things
Eccles. c. which he preached, but by the *Traditions*
21. in fine. and doctrine of the Church, it followeth
 manifestly, that besides the Scripture we
 must also believe the *Traditions* and doctrine
 of the Church; seeing that without them
 we cannot certainly and without error
 know what were those things which the
Apostle taught the *Galathians*.

2. Secondly our Aduersaries do erre
 in that they do not rightly expound
 that particle in the wordes of *S. Paul*,
 (*prater*) (*besides*) but rather contrary to
 the *Apostles* meaning. For the Latin
 word *prater*, as also the Greeke word *παρα*,
 and the Hebrew (*Ghal*) haue two signi-
 fications. In the former it signifyeth all
 that which is not the selfe same thing
 whereof we doe speake: in the later
 sense it signifieth that only which is
 contrary to that we speake of. In which
 sense *prater* signifieth the same that *contra*
 doth, to wit (*against*;) the former sense is
 manifest inough, the later is proued by
 these places of Scripture, *Act. 18. v. 13.*
 where

where all do translate these Greeke words, *κατὰ τὴν νόμον*, to be against the Law: so *Calu* in
act. Apoc
hath not only the vulgar edition, but *an. 1560.*
also *Caluin* and *Beza*, and all the French *Beza ed.*
Bibles of *Geneua*. Likewise in the first to *an. 1560.*
the Romans the 26. vers. *κατὰ φύσιν* signify-
fieth against Nature: so hath the vulgar *1565.*
edition and all the French Bibles of *Geneua*, *Henric.*
yea *Cicero*, as witnesseth *Henricus Stephanus* thes. lin-
doth thus translate this phrase out of *guae*
Greeke. Againe in the 4. to the Romans *Gracce*
the 18. verse, *κατὰ* signifieth against, as the *Tom. 2.*
vulgar edition, and *Beza* hath in all edi-
tions. Moreover in the 11. to the Romans *dictione*
the 24. vers. *κατὰ* signifieth against, as the *κατὰ.*
vulgar edition and all the Bibles of *Geneua*
haue: finally in the last to the Romans the
17. vers. aswell the Greeke word *κατὰ*, as
the Latin word (*prater*) in our interpre-
ter signifieth the same thing that *contra*
doth, as manifestly appeareth by the prece-
dent wordes, for dissentions and scandalls
are contrary or against the doctrine of
Christ, and not only besides his doctrine.
Wherefore *Caluin* in his *Commentaries* set
forth in the yeare 1557. vpon the Epistle
to the Romans, and *Sebastian Castalio*, and
all the French Bibles of *Geneua*, haue *contrary*
or against the doctrine: and albeit *Beza*
translateth it beside the doctrine, yet in

his last edition set forth in the yeare 1598. he translateth it, *contrary to the doctrine*; and in his Annotations he warneth that it is rather so to be translated. It is not therefore strange or absurd that the Greeke word *παρά*, or the Latyne *prater*, should signify the same that *contra* doth.

3. But now that this word may not only be thus vsed, but that also it must necessarily be so vnderstood and taken in this place, we haue shewed by the absurdities which would otherwise follow. The first is, that S. Paul would haue sayd *Anathema* to S. Iohn Euangelist, who many yeares after the preaching of S. Paul to the *Galathians*, yea after his death, wrote his *Apocalyps*, wherein there are many new reuelations which S. Paul had not preached to the *Galathās*, because they were not the reuealed by God.

4. The second absurdity: that S. Paul had pronounced *Anathema* vpon all those who in his tyme by a propheticall spirit did dayly prophesy new things. For in the Apostles tymes there were many such, as appeareth by the first epistle to the *Corinthians*. And S. Paul could not preach to the *Galathians* that which God had not yet reuealed.

5. The third absurdity: the Apostle

1. Cor. 14.
v. 2. 4. 16.
Cor. 30.

for the same reason had pronounced *Anathema* against *S. Luke*, who in the *Acts* of the Apostles, relateth many things which happened long after *S. Paul* left *Galatia*.

6. The fourth absurdity: the Apostle for the same cause also had condemned himselfe with the sayd *Anathema*. For he wrote many Epistles after he had left *Galatia*, wherein he reateth many things which hapned afterward vnto him, eyther at *Rome*, or in other places.

7. Lastly it is an absurd thing to think either God, after those wordes of *S. Paul* to the *Galathians*, could reueale to men nothing more by an Angell sent from heauen, or that the said Angell who by the commaundement of God should reueale any new thing but not contrary to faith, should incurre that *Anathema* by *S. Paul*, seing that this were to wrest the *Anathema* vpon God himselfe, who commaunded the Angell to do so. This place therefore cannot be vnderstood of diuers and distinct things, from those which *S. Paul* taught the *Galathians*, but only of contrary and opposite things vnto them. But according to this sense of the word (*prater*) all the foresayd Absurdities doe cease. For neyther *S. Iohn* in his *Apocalyps*, nor

S. Luke in *the Actes of the Apostles*, nor any other which did prophesy, nor *S. Paul* himself, euer wrote or taught any thing contrary to that which *S. Paul* taught the *Galathians*. But euen God himself cannot reueale the contrary by an Angel, because according to the Apostle, It is impossible for God to lye.

Ad Heb.
14. v. 18.

8. Neyther is it sufficient for me to say, that those things which were afterward reuealed and written, were not necessary pointes of faith to saluation. For *S. Paul* did not say, if any shall Euangelize vnto you any point necessary to saluation: but absolutely, if any shall Euangelize any thing *contrary* to that which you haue receyued. Moreover, all those things which were afterward set downe in holy Scripture were true points of faith, the which every Christiā is necessarily bound to belieue, if not expressly, yet at the least virtually and generally every one is bound to belieue with an assured faith all those things which are in holy Writ to be most certaine and true.

9. Finally, euen our Aduersaries confession doth conuince this to be most true, for now they acknowledge that all those things which by a necessary consequence are deduced out of the Scriptures do be-
long

long vnto the word of God, and are points of faith, and therfore they may be lawfully preached vnto the people, as we haue ^{Supra c.} said before. But al these are distinct things, from those which are expressly written in holy Scripture. For the antecedent whereby some other thing may be inferred, is distinct from that which is inferred. For it were a ridiculous illation, if one and the same thing should be inferred from it selfe. But that which is interred in a good collection is neuer contrary to the antecedent. The Apostle therefore speaketh of doctrine contrary to his, and not absolutely of any other distinct doctrine.

10. And in this sense the Fathers doe often say, that *S. Paul* affirmed in this place that nothing was to be taught besides that which is in the holy Scripture. For so ^{August.} *S. Augustine* speaketh in one place. But ^{Tom. 7.} *contra* in another he clearly explicateth himselfe ^{lit. Petil.} by this word (*prater*) to vnderstand (*contra*) ^{Donat. l.} because we mult preach nothing contrary ^{1. cap. 6.} to the holy Scripture. That this is the true ^{August.} sense and meaning of *S. Augustine*, it is ma- ^{Tom. 9.} nifest by the words themselves, whereby ^{Tract.} also he proueth that the word (*prater*) in ^{98. in Eu-} those words of the Apostle, doth signify ^{an. loan.} diuers, but not contrary thinges. For in

this manner he writeth, when he warneth his schollers to take heed of the opi-

Ad Gal. nions of the Manichaeans & other heretikes,
2 v. 6. because these are not only distinct, but also contrary to those which the Apostle taught. Let the admonition, sayth he, of the holy Apostle neuer depart from your hart: If any shall euangelize vnto you besides that which you haue

1. Thess. 3. receiued, let him be Anathema. He doth not say,
v. 10. more then you haue receaued, but, besides that which you haue receaued. For if he should say that,

he should be preiudiciall to himselfe, who coueteth to come to the Thessalonians, that he might supply that which was wanting to their sayth. Now he which supplieth, addeth that which is lacking, taketh

Ioan. 16. not away that which was. But he which ouerpasseth the rule of sayth, doth not goe on in the way,
v. 11. but departeth from the way. That therefore which our

Lord sayth, I haue yet many things to say vnto you, but you cannot beare them now, were to be added to those things which they knew, and not to be ouerthrowen by those they had already learned. Hitherto S. Augustine.

CHAP.

CHAP. X.

Wherein other obiections of our Aduersaries against Traditions are refuted.

THE fourth argument is deduced out of these words of the *Apocalyps*, which they also cite and alledge in their Confessiō at Rochell. *Apoc. 22. v. 18. Conf. J. Rupell. Artic. 3.*

If any man shall adde to these things, God shall adde vpon him the plagues written in this booke. But who doth not see that S. Iohn speaketh expressly of the booke of the *Apocalyps* only, and not of the whole Scripture, for he sayth, I testify to euery one hearing the words of the Prophecy of this booke, if any man shall adde to these things &c. and in the 19. verſe following, If any man shall diminish of the words of the booke of this prophecy &c. He speaketh therefore only of the propheticall words of the *Apocalyps*. For it is manyfest otherwise out of Ecclesiasticall histories, that S. Iohn wrote his Ghospell after the *Apocalyps*, and consequently that he added many things besids the *Apocalyps*. But let our Aduersaries take heed least they incurre those paynes which S. Iohn threatneth to those which adde

Hier. de script. Eccles. in Ioan. Apost.

adde or detract any thing from the *Apocalyps*; seing that they so often and so bouldly wrest the prophesies of the *Apocalyps* to many strang senses against the Pope, and the Catholike Church.

2 Our Aduersaries alledge many other things, but their arguments which be of lesse moment are taken out of those places of Scripture which commend vnto vs the great excellency of holy Scripture. But all these are very easily confuted by that one ground, which as we haue declared before euen our Aduersaries do admit, to wit, that to the end the holy Scripture be perfect in it selfe, and sufficient to cuerlasting saluation, it is not necessary that it should expressly cōteyne al points of sayth, but it is sufficiēt, that all such poynts may be deduced by a good consequence out of it. But all the Traditions of the Church which belong vnto sayth may be gathered, as we haue sayd, out of Scripture, the which also we declare more at large in euery one of these controuersies. Our Aduersaries therefore haue not reason to say that we teach the Scripture to be imperfect or insufficient. For as concerning this sufficiency and perfectiō of Scripture they are forced at least to yield and subscribe vnto our opinion here in; but these
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their arguments, whereof they make great account, we haue therefore alledged, to the end all may know how badly they interpret the holy Scriptures, and by how friuolus reasons they are perswaded to forsake the Catholike sayth.

3. But euen this sufficiency of Scripture which they pretend, they proue very foolishly by thole wordes of the Apostle, wherein he teacheth, that the Scripture is very profitable; as though forsooth, euery thing which is profitable for obtayning some particuler end or purpose, were also absolutely sufficient; then the which nothing can be spoken more absurdly. The Head truly is not only profitable, but also necessary, that a man may liue: but who I pray you, will say that the head only without the rest of the body is sufficient for the lyfe of man. But our late Aduersaries, to the end they may make this their discourse or reason the stronger, say, that in humane things not euery thing which is profitable is also sufficient, but in diuine matters whatsoever is profitable, is also sufficient, wher-
ynto *Iunius* like a fine young stripling addeth, that this can be ouerthrowne by no sophistry. But who doth not see, that the Eucharist by the diuine vertue thereof is 44

pro-

Ad Tim.

3. v. pen.

ult.

Iunius 3.

tra Bell.

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1. lib. 4. c. 4.

10. nota

profitable to the obtaining of eternall saluation, and yet notwithstanding without Baptisme it is not sufficiēt, as also without faith and penance: the same may be sayd of Baptisme, and of euery booke of Scripture. Yea euen the Apostle doth not speake of the whole Scripture, as our Adversaries thinke he doth, when he saith, that euery Scripture is profitable, but of euery particuler part thereof. For how could he speake of a thing which was not then extant: But as then the Ghospell of S. Iohn was not yet written, nor the Apocalyps: For these were after S. Pauls death written by S. Iohn. Hence it is, that the Apostle S. Paul doth not say, the whole Scripture, but euen Scripture inspired by God, is profitable. For there is not one part of Scripture which is not profitable vnto vs, if it be well vnderstood: Yet for all that notwithstanding euery one part precisely in it selfe abstracting from the rest of the Scripture (as all do very well know) is not sufficient.

4. Finally it is also to be considered, that all those places wherein the integrity, perfection and vtility of the Scripture is commended vnto vs, must nedes be vnderstood not of the bare wordes only, but of the same well and rightly vnderstood.

But

*Hier. de
Scrip. Ec-
cles. in 10^a
Apost. 2.
Tim. 1. 1.
penult.*

*Thom. 2.
2. 2. 2.
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2. 2. 2.*

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But this true understanding of the words
cannot otherwise be had then by Tradi-
tion, and the vnwritten doctrine of the Church it selfe, as we haue already declar-
ed. Wherefore all those places which do
commend vnto vs the holy Scriptures, do
also consequently commend vnto vs Tra-
ditions and the vnwritten Word of God,
seing that therein consisteth the principal
part of holy Scripture, to wit, the true
sense of the wordes.

CHAP. XI.

*Wherein is declared, how we may know
the Apostolicall Tradi-
tions.*

AMONG the other argumentes
of our Adversaries this is one,
that we cannot know the
ly which
the Apostles, seing
in times past pre-
relyes were agre-
ditions. Moreo-
tions may easily be
& for this cause
that the doctrine

mouth might continue the longer without any falsification or corruption. But we answer to this their reason: that the ancient Heretikes also by supposed and false Scriptures which they attributed falsely to the Apostles, did confirme and

Aug. de proue their heresies. Many things, saith S. Augustine, were alleadged by heretikes, as though they were the sayings of the Prophets and Apostles. But yet for all that, they were not iudged to be the most certaine and Canonically Scriptures.

2. But the Traditions of the Apostles may so certainly and easily be known from supposed and false Traditions, as the Canonical Scriptures may be knowne from the Apocriphall: for they are both knowne by the same meanes and authority, that is to say, by the authority, doctrine, and testimony of the Catholike Church, which neyther can deceiue any, nor be deceiued.

It, speaking of humane things, is more certaine the more it happeneth otherwise concerning God, because of the authority of God, and the assistance of the Holy Spirit, which doth not suffer to be deceived, and hence it is, that the Church which

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fore by

is not so much written in paper, as printed in the hartes of Christians, is a most certayne, and faithfull keeper of all the pointes of our diuine faith.

4. Morcouer, if euen Christ himself had with his owne hand writtē in brasse all the pointes of our faith, they should notwithstanding not haue had so great certainty, as now Ecclesiasticall Traditions haue, vnlesse the same keeper of the diuine doctrine had byn also present. For that which is imprinted in brasse, may be rased and blotted out, and the brasse it selfe may be consumed by fyre. But those thinges which are imprinted in the hartes of Christians by the holy Ghost, can neuer perish, or be any way changed.

5. And what we haue said of knowing the Apostolicall Traditions, is to be vnderstood whether the Church assembled in a generall Council declared it so, or it became knowne and manifest by the continuall and generall custome of the whole Church. Also whether the question be of Tradition belonging to faith, or only belonging to rites and Ceremonies. For of the Tradition belonging to faith (that is to say, of not baptizing againe those which are baptizēd once before by heretikes) are these wordes of S.

S. Aug. *Auguſtine.* Albeit indeed of this thing, ſaith he,
Tom. 7. there can no example be alleadged out of Canonica
contra Scriptures, yet notwithstanding we hold the truth of
Crefcon. the ſame holy Scriptures in this matter, when we
Gram. l. do that which generally the whole Catholik Church
1. cap. holdeth, the which, euen the authority of the Scrip-
penult. tures themſelues commend vnto vs: ſo as, becauſe
 the holy Scripture cannot erre, whoſoever feareth to
 be deceaued by the difficulty or obſcurity of this que-
 ſtion, let him go to the ſame Church for counſell, the
 which the holy Scripture verry clearly ſheweth and
S. Aug. demonſtrateth vnto vs. Hitherto *S. Auguſtine.*
Tom. 7. de And diſputing in another place againſt
bapt. cot. Donat. l. the Donatiſts, concerning the baptiſme of
4. cap. 14. Infants. That, ſaith he, which the whole Ca-
 tholike Church holdeth, nor was ordayned by generall
 Councils, but yet alwaies kept and obſerued by all,
 is moſt truly to be believed to haue byn deliuered vn-
 to vs by Apoſtolicall authority.

S. Aug. 6. But of the Eccleſiaſticall rites and
Tom. 2. Ceremonies, the ſame *S. Auguſtine* ſpeaketh
Epist. in this manner. If the Catholike Church through
118. ad la- the whole world hold and practiſe any thing, it is
nuar. c. a ſigne of great madneſſe to diſpute, whether it is to
5. Calu. l. be done ſo, or noe. By which words of *S. Au-*
4. Inſtit. guſtine it may eaſily be vnderſtood, what
c. 4. ſect. was the opinion & vniforme doctrine of
vl. ſub the whole auncient Church concerning
ſi. & l. 3. this point. For our Aduerſaries them-
c. 2. ſect. ſelues do ſay, that *S. Auguſtine* was a moſt
10. in me- ſaith-

Concerning Traditions. 131

*faithfull witnesse of antiquity. Vnto whome
I referre the Readers, if they de-
fire to know certainly any
more of the sense of
Antiquity,*

The end of the first Contronersy.

THE
SECOND
CONTROVERSY.

OF THE
PROPERTIES OF
OF THE TRUE CHURCH.

The first Part of the second
Controversy.

CHAP. I.

*Of the Properties and Offices of the true
Church of Christ in generall.*

IN the disputation of the Church, that first of all is to be observed; that whereas our Aduersaries haue brought in, and do hold many erroneous opinions, they do all proceed out of ignorance of the true definition and Nature of the Church. It is a true saying of the Apostle, that they which erre and wander from the true faith, are conuerted into vaine talke desirous to be Doctours of the Law, not vnderstanding neyther what things they speake, nor of what they affirme. For if our Aduersaries did well vnderstand, or could conceyue what is imported by the Name & Nature

of the Church, they would neuer affirme so many absurdities of the Church of Christ. We will therefore first of all declare and explicate, what is to be vnderstood properly by the name of the Church.

2. But this best of all is declared by the Properties of the Church of Christ, and by her Offices commended vnto vs in the holy Scripture it selfe: and those we call Properties which do agree with the Church as she hath relation vnto Christ her chiefe head and Pastour. But those we call Offices which the Church exerciseth towards her Children. There are indeed many properties of the Church assigned by Holy Scripture, but it shall suffice vs to alledge and note these five only.

3. The first is, that the Church is the spouse of Christ, I will betroth thee vnto me for euer (saith the Prophet Osee:) and againe: I will betroth thee vnto me in saith. And Isaias: The bridegrome will reioyce in his bride, and thy God (he speaketh vnto the Church) shall reioyce in thee. Christ also by the Prophet Salomon layth, Come o my spouse from Libanus. In the new Testament also, the Church is called the spouse of Christ. He which bath the bryde, (saith S. Iohn Baptist) is the bridegrome. And the Apostle: I haue desposited you to one

Osee 2. 19.
& 20.

Isa. 62. v.
5.

Cant. 4.
v. 8.

Ioan. 3. v.
19.

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man, to present you a chaste Virgin vnto Christ. *2. Cor. 11.*
Lastly, S. Ioan Euangelist in his Reuelations *v. 1.* As-
saith, the brydegrome and bryde do say, Come. *poc. vlt.*

4. The second is, that the Church *v. 27.*
is the mysticall body of Christ. VVe being many *Rom. 12.*
(saith the Apostle) are one body in Christ: and *v. 5.*
again, you are the body of Christ and members *1. Cor. 12.*
of member: and in another place: And he hath *v. 27. 1.*
made him (to wit Christ) head ouer all the *Ephes. 1.*
Church, which is his body. *v. 22. 6.*
23.

5. The third property is, that the
Church is the Kingdome of Christ. Our
Lord shall raygne ouer them (saith the Prophet *Mich. 4.*
Micheas) in the mountaine of Syon, from hence, now *v. 7.*
and euermore. And the Angell, as witnes-
seth S. Luke, speaketh thus of Christ: *Luc. 1. v.*
He shall raigne in the house of Iacob for euer. *33. Luc.*
Lastly Christ himselfe saith vnto his Disci-
ples, the Kingdome of God is within you. *17. v. 21.*

6. The fourth propertie is, that the *Psal. 1. v.*
Church is the Inheritance of Christ. Aske *8. Psal.*
of me (saith God the Father vnto his *27. vel 28.*
Sonne) and I will giue thee all Nations for thine *v. vlt.*
Inheritance. And againe the Prophet Dauid *Psal. 32.*
saith, Saue thy people o Lord, and blesse thyne In- *vel 31. v.*
heritance. And lastly, Blessed is that Nation *12.*
whose Lord is God thereof; a people whome God
hath chosen for his Inheritance.

7. The fifth property is, that the
Church is the City of God, and Christ.

Psal. 86. Glorious things are spoken of the City of God,
Ysa. 87. v. sayth the Proper David. And againe, the
3. many streame of the riuer doth cōfort the City of
Psal. 45. God: and Christ himselfe saith, *A City pla-*
Del 46. v. ced upon a mountaine cannot be hid. And hence
5. it is, that the Church is called the heauē-
Matth. 5. ly Ierusalem and Syon, as also the Temple &
v. 14. house of God. You are come, saith the Apo-
Hebr. 12. stle, to mount Syon, and the City of the liuing God,
v. 22. heauently Ierusalem. And in another place:
2. Cor. 6. You are the Temple of the liuing God. Lastly,
v. 16. that thou mayest know how thou oughtest to cōuerse
2. Tim. 3. in the house of God, which is the Church of the li-
v. 15. uing God.
Gal. 4. v.
26.

8. But now the offices of the Church are many, the which may be reduced to five heades. For the Church, as witnes- seth the Apostle, is our Mother.

9. A Mother exerciseth five offices to- wards her Children. First she conceyeth them. Secondly she bringeth them forth, Thirdly she nourisheth them. Fourthly she governeth them. Fifthly she defendeth and preserueth them from all daungers, till they come to the ysc of reason: all these thinges the Church performeth vnto vs, vntill we meete all with Christ the spouse of the Church, and our Father, into the vnity of faith, and knowledge of the Sonne of God, into a perfect man into the measure of the age of the fulnesse of Christ,

Ephes. 4.
v. 13.

as the Apostle speaketh.

10. The first Office therefore of the Church is to propound vnto all, the word of God, and that fully (as concerning those things which are necessary to saluation) sincerely, clearly, and without any errour. For the word of God is the incorruptible seed, wherby we are conceyued and borne againe, as Christ and his Apostles do testify. But the Church performeth this both by word and writing, whiles she conuerteth *Gentils, Mahumets, Heretikes, and Atheists*: and Christ enioyned this Office vnto the Church in those wordes, *preach you the Gospell vnto every creature.*

*Marc.
vlt. v. 13.*

11. The second office of the Church, is lawfully to administer the Sacraments. For by these also we are regenerated, and nourished, strengthened, gouerned, and defended. This office also Christ enioyned vnto his Church, when he commaunded her to baptize, & administer the other Sacraments:

*Ad Titum
vlt. v. 5.
et Ioan.
6. v. 57.
et 58.
N. att.
vlt. v. 19.
Marc.
vlt. v. 16.*

12. The third office of the Church is to feed those who are borne to Christ, not only by the Sacraments, but also by the word of God. Feed, saith S. Peter, the flock of God which is among you. But the Church feedeth the weaker and ruder sorte of

*et Luc.
22 v. 19. 1.
Cor. 3. v.
2. et Hebr.
br. 5. v.
12. et 14.*

people with milke, and not with stronger meates, as the Apostle speaketh: hence it commeth to passe, that the Catholike Catechismes are taught so much in the Church. But yet she nourisheth those which are stronger in faith, with solide meates, and not only with milke.

13. The fourth office of the Church
Matth. 20. is to gouerne, according to those wordes
v. 28. of S. Paul, Take heed to your selues, and to the whole flocke, wherein the holy Ghost hath placed you Bishops to rule the Church of God. Hence it ensueth, that there haue byn so many Assemblies and Councells called together, that heresy'es might be condemned, manners reformed, and Ecclesiasticall order well established in all thinges: also that for this Office there are chosen Preachers, Pastors, Administrators of the Sacraments, and all other thinges are ordayned which do concerne the right gouernment of the Church.

14. The fifth office of the Church
Matth. 20. v. 22. is, to defend her children. For this cause
6. 33. she opposeth her selfe against the Aduersaries
Ger. 5. of Christ. She professeth publickely
v. 15. Isa. her faith, she fighteth continually with the
54. v. 16. serpēt and his seed, she suffereth much, & yet alwaies getteth the victory. No weapon, saith the Prophet *Isay*, that is made against

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gainst thee, that proceed, or lettel right. And *Matth.*
Christ saith: *Upon this rocke I will build my Church* *16. 13.*
& the gates of Hell shall not preuaile against it. And
in another place: *You shall suffer trouble and*
pressure in this world; but be of good cheere, I haue *Ioan.*
ouercome the world. By these properties and *1. 9.*
offices of the Church, if they be well con-
sidered, all the errors of our Adversaries
may easily be confuted, as by that which
tolloweth will manifestly appeare.

CHAP. II.

That out of the true Church of Christ,
there is no saluation.

TH^E first error is of certaine Secta-
ries of this tyme, who promise
men saluation out of the Church:

But this error is easily refuted by
the Scripture. For that is most cleare and
eident which *Isay* the Prophet sayth,
speaking vnto the Church in the person
or name of God: *That Nation and Kingdome* *Isa. 60. 22.*
saith he, which hath not serued thee, shall pe-
rish. *12.*

2. The same also to be an error, is
conuincd by the Properties and Offices
of

Ephes. 5. of the Church before allcaded. For first
v. 1. 32. Christ hath but one spouse, and acknow-
 ledgeth no other. *They shalbe two in one flesh*
but I (sayth the Apostle) speake in Christ &
in the Church. So also Christ speaketh of
Cont. 6. the Church, *my doue, and my perfect, is one;*
v. 8. Christ is not an adulterer, neyther doth
 he beget any children of an adulteresse.
 For this caule, saith S. Cyprian, the spouse of
S. Cyp. in Christ cannot be an adulteresse, she is not corrupted,
tract de and she is chaste. And a little after, *VVho soeuer*
vnit. Ec- *be ng separated from the Church is ioyned to an a-*
cles. *dulteresse, he is separated from the promises of the*
Church. Neyther shall he euer attaine to the re-
S. Aug. *wards of Christ who teares the Church of Christ.*
Tom. 9. *He is an aliene, he is prophane, he is an enemy,*
de Synb. *he cannot haue God for his Father, who hath not*
ad Cath *the Church for his Mother. Thus he, which last*
lib. 4. c. *words S. Augustine repeateth out of him.*
vlt.

2. Secondly, he that is without the
 body of Christ, cannot receyue the spirit
Rom. 8. of Christ, nor be partaker of the lyfe and
v. 9. S. merites of Christ. *But he who hath not the spi-*
Aug. *rit of Christ, is not his, as witnesseth the A-*
Tom. 29. *pistle. S. Augustine declareth this very*
tract 2. *well by the example of a mans body,*
in. om. *whose members cannot liue vnlesse they*
be ioyned to the body. Another reasoⁿ also
S. Augustine alledgeth, taken from the for-
said property of the Church. None, sayth
he,

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he, obtayneth saluatiō & euēlasting lyfe but he who
hath Christ to be his head. But none can haue Christ
to be his head, but he who is in his body, which is the
Church, So sayth S. Augustine.

S. Aug.
Tom. 7.
de Unit.
Ecc. c. 19.

4. Thirdly, the Name only of a Mo-
ther doth proue this sufficiently, For none
can be conceyued nor borne, without a
mother, and the child which is borne, if
it leaue to sucke the mothers breasts will
perish for hunger. By which argument
euen our wisest Aduersaries are conuin-
ced. For both Calvin and Beza doe confesse
this, that euen the name only of a mother
doth conuince that which we haue layd
to be true; yea also the Scripture doth oftē
testify, that out of the bosome of the Church
we cannot hope for the remission of our
finnes, nor euēlasting saluation: and that
the going out of the true Church was al-
waies hatefull. And hence it commeth
to passe, that in the Creed of the Apostles, first
we belieue the holy Catholike Church,
and then the remission of finnes, and lyfe
euēlasting, because indted without this
Church none can obtaine eyther remissiō
of their finnes, or life euēlasting.

Calu. l.
4. Instit.
c. 1. &
Beza. cap.
3. Confess.
Art. 1.

CHAP.

CHAP. III.

*That the Church of Christ, is to continue
for ever.*

THE second error of our Aduersaries is, that many of them affirme, that the Church of Christ hath not continually endured, but that it sometymes fayled. This error may also be easily refuted by the forsayd properties & offices of the Church. For first the Church is the spouse of Christ, of which he speaketh by the Prophet, *I will betroth thee vnto me for ever.* Christ therefore did not betroth his Church vnto him for a few yeares only.

*Ose. 2. v.
19.*

2. Secondly the Church is the Body of Christ: but Christ cannot be without his body. And truly it were a monstrous thing to see a living head without a body.

*Rom. 12.
v. 5.*

3. Thirdly the Church is the Kingdome of Christ: but the Scriptures doe teach in many places, that this Kingdome of Christ shall continue for ever, as *Michea*

*Psa. 88.
vel. 89. v.
36.*

4. v. 7. *Daniel. 2. v. 44. Ierem. 33. v. 20. & 21. Luc. 1. 32. & 33.* Lastly Christ sweareth in his Holy One, that is to say, by his

Holynes

Holmes, that the Kingdome of Christ shall last for ever. Wherefore they endeaour to make Christ himself periured, who affirme, that the Kingdome of Christ sometymes perished:

4. Fourthly, the Church is the House of Christ, the which he built vpon a rocke, and against which the gates of hell shall neuer preuaile. Matt. 17.
v. 18.

5. Fifthly, the same is proued be the offices of the Church: The Church shall shew the death of our Lord, vntil he come. God also gaue some as Apostles, and Doctors, who should teach and rule the Church vntill we meet all in Christ in the end of the world. When Christ also sent his Disciples to teach all Nations, and to administer the Sacraments he added this promise, Behould I am with you all dayes, euen to the consumation of the world. 1. Cor. 11.
v. 26.
Ephes. 4.
v. 11.
By which words, as S. Hierome wel noteth, he sheweth that they are to liue alwayes, and that he is neuer departed from the faithfull belieuers. Matt.
vlt. v. vlt.

6. Lastly, our Aduersaries themselves being cōiuced with the truth of this matter, do acknowledge, that the holy Scriptures do testify this in many places. For Calvin and Beza to omit many others, do acknowledge and proue this out of the Scriptures. Seeing that (sayth Calu. lib.
4. Instit.
c. 3. sect.
27. in
fine.
Beza)

Bez. a. c. 5.
Confess.
art. 1.

Bez. a) the Kingdome of Iesus Christ is continuall, it necessarily followeth, that there haue alwaies byn some to be found who did acknowledge him for their King.

CHAP. IIII.

That this Church which hath alwaies continued, hath alwaies byn visible.

TH E third error of our Aduersaries is, that they deny the Church of Christ to haue byn alwayes visible. For seing that they cannot deny, but that the Church of Christ hath alwayes continued, as we haue declared in in the precedent Chapter: and whē we demaund of them where their Church was for the space of a thousand yeares and more, they fly ynto a certaine inuisible Church, which they say lay hidden for many yeates. But this error also is easily refuted by thefor said properties, and offices of the true Church.

2. For first the Church is the body
 21 Cor. xii. of Christ: but this body of Christ was vi-
 vers. 27. sible, for the Apostle spake ynto visible
 men when he sayd, *you are the body of Christ*.
 Morcouer we are made the body of Christ by
 baptisme

baptisme and the receiuing of the Eucharist, as witnesseth the Apostle. But these Sacraments are visible. Also in this body of Christ, there are Doctors and Pastors vntill the consummation of Saynts, vntil we meet with Christ: but such persons are also visible. *i. Cor. 12. v. 17. & i. Cor. 12. v. 13. Eph. 4. v. 11. 12.*

The building also of the Church is visible, this consummation of Saynts is visible, that worke of ministry is visible, which the Apostle sayth shall continue vntill the comming of Christ.

2. Secondly the Church is the Kingdome of Christ, but every Kingdome comprehendeth in it a visible company of men who all acknowledge one King. Hence it is that God describing by the Prophet Jeremy this Kingdome of Christ, speaketh in this sorte of the multitude of men which shalbe in the Kingdome of Christ, Euen as (saith our Lord) the stars of Heauen cannot be numbred, and the sands of the sea measured, so will I multiply the seed of my seruant Dauid, and the Lewites my seruants. But such and so great a multitude of men cannot be inuisible. *Jerem. 31. v. 32.*

4. In like manner the Prophet Isay describing the said Kingdome of Christ and the Couenant of God with it, thus writeth. I will make a perpetuall league with them, and their seed shalbe knowne in all Nations, *Isa. 61. v. 8. & 9.*

» and their of spring in the middest of the
 » people; all that shall see them shall know
 » them, because this is the seed that God
 » hath blessed. Where it is manifestly sayd
 » that all Nations, euen the Infidels, as soone
 » as they shall behould and see the Church,
 they shall easily know her by the benefits
 of God bestowed vpon her. *Calu* himselfe
 acknowledgeth this to be spoken of the
 Church, and he addeth, that this hath not
 only once been fullfilled, but is daily ful-
 filled.

*Calu. in
 hæc verba
 Isaie.*

5. Lastly if this Kingdome of Christ
 were sometymes inuisible, God himselfe
 (which God forbidde we should say)
 were periured, who sweareth that the
 throne of Christ, that is to say, his Kingdome,
 shall be like the sunne, and as a perfect moone,
 and that for ever: but the sunne, and the
 perfect, or full moone are very visible pla-
 nets, easily to be seene of all men, and not
 inuisible.

6. Thirdly the Church of God is that
 City which is situated vpon a most high
 Mountaine, yea vpon a Mountayne which is
 placed vpon the top of mountayns, the which
 our Lord will strengthen for ever; wher-
 of Christ himselfe speaketh. A City placed vpon
 a mountayne cannot be bidden: And againe. You
 are the light of the world, neither do they light a
 candle

*Isa. 2. v. 2.
 Mich. 4.
 Y. 1. Psal.
 47. vel
 48. v. 9.
 Dan. 2 v.
 35. Matt.
 5 v. 14
 & 13.*

candle and put it vnder a bushell, but vpon a candle-
sticke, that it may giue light vnto all which are in
the house. Christ therefore hath made his Church
not to hide it, but that it might be perspicuous & manifest vnto all: heer-
upon S. Augustine. VVhat more (sayth he) shall I say, but that they are blind who do not see
so great a mountayne, who shut their eyes against
a candle placed vpon a candlesticke. And in S. Aug.
another place (he saith) that those who see not the Church, had rather as it were blindfold
offend against this mountaine then climbe vpon it.

7. Fourthly the same is proued by
the foresayd offices of the Church, for that
Church must necessarily be visible, which
conceyueth and bringeth forth Infidells
to Christ, by the preaching of the Ghos-
pell: for neyther they which do preach
are invisible but visible, and the prea-
ching also is visible and not inuisi-
ble. That Church also is visible which
nourisheth Christians with her publicke
exhortations, instructions, and mini-
stration of Sacraments, and good exam-
ples; which explicateth and keepeth the
Scriptures; who governeth and prescri-
beth Lawe and precepts, whome there-
fore we must obey. And she is visible, vn-
to whome according to the commaund-
ment of Christ, all complaints and causes

are to be brought. And Lastly she is visible, of whome in our aduersities we must demaund help and comfort, who publickly confesseth Christ, who fighteth with the serpent, and getting the victory triumpheth against him, and moreover she exerciseth all those offices which

Supra. c. are before alledged.

1.

8. Fifthly, if the visible Church should once perish, that article of the Creed were fals, I belieue in the Catholik Church, the Communion of Saints. For that Church which is Catholike or vniuersall, cannot be inuisible; that Church which is dilated or spread abroad throughout the whole world cannot be but very visible and conspicuous, and that not in one only place, but in many. And hence it cometh to passe, that the true Church is compared to the Sunne and the Moone, the which are very visible planets, and easily to be seene of all. Neyther can there be this belieued communion of Saints, vnlesse the said Saints mutually be manifest and visible one vnto another, seing that this communication (as the Apostle saith) consisteth in the continuall help which one member affoordeth vnto another, but none can affoord any help to that which is inuisible and vnknowne. Moreover
this

Psal. 88.

v. 33.

1. Cor. v.

11. 21.

26.

this communication of offices is very sensible and visible. That also is visible *S. Aug.* which is a corporall substance and generally in many places. Wherefore *S. Aug. Ep. 170.* *fine* saith; It is an easy matter for thee to behold *ad Sever.* and see that Citty which is situated vpon a mountaine, of whome our Lord in the Gospell saith, that it cannot be bidden. For she is the Catholike Church, whereupon she is called in Greek καθολικὴ *Matt. 5.* because she is published and spread ouer all the *v. 14.* whole world, of whome it is not lawfull for any to be ignorant, and therefore according to the saying of our Lord Iesw Christ, she cannot be bidden. Hitherto *S. Augustine.*

9. Sixtly, that Church is visible which containeth in it aswell the good *Calu. l. 4.* as the euill, and aswell the predestinate *Epist. c.* as the reprobate, as our Aduersaries themselves acknowledge, who will haue the invisible Church to consist of those only *Matt. 13.* which are predestinate. But that the *v. 18.* Church which containeth in it aswell the euill as the good, shall continue vnto *Calu. l. 4.* the end of the world, those wordes of *Instit. c.* Christ, *suffer both to growe till harvest,* do euidently demonstrate vnto vs. Yea eue our Aduersaries themselves doe plainly confesse *in fine. C.* that the holy Scripture doth declare this *Beza c. 5.* by many Parables. It may therefore be gathered out of holy Scriptures euen by the *suæ Conf. art. 7.*

iudgemēt of our Aduersaries, that there is not only an inuifible, but also a vifible Church, to wit, wherein the good are mixed with the bad, which thall alwaies continue till the end of the world.

Supra
cap. 3.

10. Seauenthly, it is all one to affirme the Church to be inuifible, and to affirme, that it hath wholly perished, and that there is no Church at all, the which as we haue declared before is most absurd. For this inuifible Church of our Aduersaries, can afford no help to any, seeing that she is not knowne to any but only vnto God: according to that saying of the Apostle, God knoweth who are his. For our Aduersaries will haue the predestinate only to belong vnto this their inuifible Church, as we haue now declared, who are only knowne vnto God, and vnkowne vnto all others.

2. Tim. 2.
v. 19.

11. Hicher also it belongeth, that those could not be Saints & predestinated who haue byn for these many ages past in that inuifible Church of our Aduersaries. For those (if per tuenture there were any) neyther durst publikely professe Christ, nor preach openly the Ghospell, but terrified with humane feare, haue done all thinges by dissimulation and hypocrisy, least they might be bewrayed and made knowne

knowne vnto others (for otherwise they should haue byn visible & not inuisible .) *Luc. 9. v.*
But Christ saith, that he, *that shall be ashamed of me, and that which I teach, hym the sonne of man wilbe ashamed of, when he shall come in his Maiessty.* *26.*

12. Lastly our Aduersaries being vrged with so many and inuincible reasons, see well inough, especially the wiser sort of them, how absurd the doctrine of their inuisible Church is. And therefore many of them now adayes acknowledge the Church of Christ to haue byn alwaies visible: and moreouer that this visible Church remayned still in the Popedome, as they speake. For they canot assigne any other visible & euer continuing Church, besides that of Rome, but least they be conuincd of falthood by the authority of this visible Church they seeke out some other euasion, for they say this visible Church may, yea hath oiten erred in matters of faith. The which error we will confute a little after, as soone as we have answered the arguments, objected by our Aduersaries against this Chapter. *Cap. 7. seq.*

CHAP. V.

*The arguments against the visible Church
are confuted.*

Infr. c. 7.

MANY of our Aduersaries rea-
sons do not so much proue that
the visible Church hath perished
& decayed, as that it hath
erred in sayth; the which therefore shalbe
contuted afterward, when we declare
that the Church cannot erre in matters
of sayth. The rest of their arguments are
almost all one with the old reasons of the
Donatists. For they in tymes past affirmed
that the Church of Christ had perished
through out the whole world, but only in
Africk. Vnto whom S. Augustine answereth
very well in many places. But we will
only heere briefly examine the more pro-
bable arguments, and now a dayes more
vsed by our Aduersaries.

*Tom. 2.
Epi. 48.
& Tom.
7. de vni.
Eccles. c.
11. & ad.
Donat.
post col.
c. 20. in.
fine. 3.
Reg. 19.
p. 10.
Calu in
praef. 1.
uarum
inst. Beza
2. 5. succ
Confes.
art. 9.*

2. The first argument is taken out
of those words of the Prophet Elias, *I am left
alone, and they seeke my lyfe*. I answer that
this argument is of no moment, albeit our
Aduersaries Calvin and Beza do often vse
it. For Elias doth not speake of the whole
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Church, but only of the Kingdome of
Israel, wherein the wicked King *Achab* ^{3. Reg.}
then reigned, albeit in it also there were ^{16. v. 18.}
seauen thousand men who did not adore
Baal, and who made a visible Church.
Morcouer at that very time *Iosaphat* a very
pious and godly King reigned, & there
was also the temple of God, and Priests, and
Sacrifice, as also publike, solemne, and
daily seruice of God: yea out of the second
book of *Paralippomenon* we gather that King
Iosaphat laboured very much to conserue ^{2. Paral.}
and increase the honour and worship of ^{19. v. 4.}
God: neyther was the number of them ^{6. seq.}
little, who professed publicly the true
Religion. For in the same booke are ac-
counted and numbred more then cleauen
hundred thousand strong souldiars, besides
women and others lesse fit for warre; by
which it appeareth that the Church of ^{2. Paral.}
God was not inuisible in *Iosaphat's* King- ^{17. v. 14.}
dome, but rather very visible and cōspicu- ^{6. seq.}
ous. But *Elias* only complayned of the
Kingdome of *Israel*: they, to wit, the children
of *Israel*, and not the children of *Iuda*, haue ^{3. Reg.}
forsaken thy Couenant. Neyther do we deny ^{19. v. 10.}
but that in some one or other Kingdome
there might sometymes peraduenture
haue byn few or no Christians, whiles in
farre more places the Church of God was

very manifest and visible. But that the Church of *Christ* was no where to be found in the whole world, is most absurd and expressly against the holy Scriptures.

3. The second argument is taken out of many places of *Isay* & *Jeremy*, wherein those Prophets complayne, that all the *Iewes* did transgresse the Covenant made with God. Moreover they object the small number of those who were sometimes in the ancient Church before *Christ*'s tyme, or euen in *Christ*'s time before the Gospell was promulgated, and heere they make many digressions to *Noë* and *Adam* himselfe. The very same argument the *Donatists* also vsed, as the words of *Bishop*

Vile S. Petilian testify related by *S. Augustine*. But *August. S. Augustine* answereth very well to those kind Tom. 7. generall complaints of the Prophets, that the holy Scripture hath a peculiar phrase or manner of speaking, who so reprehendeth the euill as though euery one of that company of people were wicked men, King & so commendeth the good, as if they were all such: and this *S. Augustine* proueth in more the same chapter out of diuers places of the holy Scripture.

4. Our Aduersaries also who would seeme skillfull and cunning in the *Hebrew* and *Greeke* language, should call to mind that

at the that as well the generall particle amongst
e found the Hebrews called *col*, as that other which *De voca*
d and answereth vnto it in the Greeke *was* or *was* *Col, vnde*
is often vsed in holy Scripture, not gene- *Galat. 1.*
rally for euery thing without any excep- *5. c. 4.*
tion, but for that which commonly is *Ioan.*
all the wont to be done; as also, *non, pro singulis ge-*
made *nerum, sed, pro generibus singulorum*, the which *Foet. Lu-*
& the not only the Hebrew Lexicons written by *th. & Io.*
some-our Aduersaries themselues doe plainly *Mer. Cal.*
Christi demonstrate, but also their chiefe & princi- *in radica.*
re the pall ringleaders *Caluin & Beza*. The later *Cal. in c.*
e they wherof addeth also that we haue obser- *2. Philip.*
*Adam*ued, that a generall particle is almost in e- *v. 12. &*
nt the very leafe of holy Scripture vsed indefi- *Beza ib.*
nitely. It is therefore most true which *S.* *& in 1.*
But *Augustine* sayth, that this word (*all*) in these *Tim. 2. v.*
those kind of places, is taken for *many*, or for *1. ed. An.*
that which was common euery where, *1585. &*
phrases as *Caluin* and *Beza* say: for otherwise it *in edit.*
is well inough knowen that in the tyme *an. 15982*
of that of the Prophet *Isay* there were some holy *v. 4. ibid.*
men, Kings, as *Ozias* and *Ezechias* in *Iury*, as also *Isa. 1. v. 1.*
were those Prophets *Ozeas*, *Aimos*, and *Micheas*: *Oze. 1. v.*
eth in moreouer in the time of *Ieremy* there liued *1. Amos.*
aces of the good King *Iosias*, and the good pro- *1. v. 1. Mi-*
phets *Ezechiel*, *Daniel*, and *Sophonias*. Ther- *ch. 1. v. 1.*
would fore those things which *Isay* and *Hiere-* *Ierem. 1.*
Hebrew *ay* do say, cannot be vnderstood of all v- *v. 1. Eze-*
mind *chiel* 1. v. *2. Dans*
that *Sophon,* *1. v. 1.*

8. Aug. 5. The other places which our Ad-
 Tom. 2. uersaries alleadge, do proue that there are
 Epist. at sometymes but a few in the Church
 48. ad but they do not proue, that the laye
 Vincen- Church was inuisible. Yea (as S. Augu-
 tium. stine disputing against the Donatists well
 obserueth) when the Church of God is
 most vexed with the persecutions of the
 wicked, and seemeth to be almost oppress-
 ed therewith, then is she most diuine in
 such her members as are renewed for con-
 rage and constancy: for fayth and obedi-
 ence towards God was more eminent in
 one Noë or Abraham, then in ten thou-
 sand others.

6. Lastly this our disputatiō is not pro-
 perly of the auncient Church which was
 before Christs time, but of that which
 ensued the promulgation of the Gospell
 till this our present age, whereof Christ
 sayth, Vpon this rocke I will build my Church, &
 the gates of hell shall not preuaile against it. For
 albeit the Church hath beene alwayes vi-
 sible euen frō the beginning of the world
 till the cōming of Christ, as Paulus Orosius
 & Eusebius haue, out of the holy Scriptures
 in euery age, declared; in this our age al-
 Genebrard, Sanders, and Coccinus haue briefly
 demonstrated the same: Yet notwithstanding
 before the comming of Christ, the
 who

Eusebius
 in Cron.
 Orosius
 in hist.
 Geneb. in
 sua Cono.
 Sand. de
 visib.
 Monar-
 ch. l. 7. in
 prin. Co-
 ccius
 Tom. 1.
 lib. 8.
 Art. 2.

(Properties of the true Church.) 157

whole Church of God was in a manner concluded into greater straits of persons and places, according to those words of the Prophet David: *God was knowne in Iury,* & againe: *He hath not done thus to euery Nation, and he hath not manifested, or made knowne, his iudgment vnto them.* But amongst the Gentils there were but few who acknowledged and rightly worshipped God. Wherefore the true Church was often reduced vnto a few persons in number, but notwithstanding euer visible, & those very eminent in sanctity and holynesse, as is declared by *S Augustins* words already alledged. But the state and condition of the Church of Christ is farredifferēt after the promulgatiō of the Ghospel frō that other: for now that blessed seed of *Abrahā* is come, wherein all the Natiōs of the earth were to be Blessed: now those prophecies of *Christ*s inheritance and Kingdomes are fullfilled. *Take of me & I wil giue thee, all Nations for thy inheritance, and the bounds of the whole earth for thy possession.* Also, *He shall gouerne and raigne from sea to sea, and from the ryuer to the end of the whole world.* And againe, *All the Kings of the earth shall adore him, and all Nations shall serue him.* Moreover, *Our Lord hath prepared his holy arme in the eyes of all Nations, and all the limits of the earth shall see the saluation of our Lord and God.*

When

*Psal. 73.
v. 2. & P-
sal. 147.
v. 11.*

*3. Aug.
Tom. 2.
Epist. 84.
ad Vin-
cent.*

*Genes. 12.
v. 18.*

*Psal. 2. v.
8.*

*Psal. 72.
v. 8.*

Ibid. v. 17.

Isa. 52. v.

10.

When *S. Augustine* had alledged this place among others against the *Donatists*, admiring their great madnesse and ignorance who affirme the Church to be cyther invisible, or to lye lurking in some od place only, brake forth into these most true words worthy of so great a Doctor, *VVho is de vnit.* sayth he, *so deafe, who is so mad, and who so foolish* *Ecclef. c.* *to contradict these so cleare & euident testimonies,* 7. *but he which knoweth not what he speaketh?* And truly that the Church of God was farre more knowen and spread ouer the whole world after the promulgation of the Gospel euen in the Apostles tyme then it ever was in the tyme of the law, those words of the Apostle do sufficiently declare. *Rom. 10.* *v. 18.* *I say, haue they not heard? And ce-tes into all earth hath the sound of them gone forth, and vnto the ends of the whole world the wordes of them.* And againe speaking vnto the *Roma Church* he sayth, *I giue thanks to my God through Iesus Christ for all of you, because your sayth is renewed in the whole world.*

7. Moreouer from the Apostles tyme, till this our present age, the Church of Christ hath bin not only visible, but also spread abroad, knowen and most famous throughout diuers Kingdomes of the world, as many historiographers, as well Ecclesiasticall as prophane

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Baronius hath evidently declared, and that
not only throughout all ages, but also e-
very yeare : in so much that those who
do not consent and agree heereunto, are
not only to be accounted Infidels, but as
S. Augustine speaketh very fiely and truly, 7.
men out of their wittes.

C H A P. VI.

*Diuers other Arguments of our Aduersaries
against the visible Church, are
confuted.*

THE third argument of our Ad-
uersaries wherby they impugne
the visible Church, is this: The
Holy Scripture compareth the
Church to the Moone, but the Moone
doth often tymes not appeare, as it hap-
neth in the new moone, and in the E-
clips. I answer, that we must not seeke
for a similitude or likenesse in all thinges
betwixt the Church and the moone, for
otherwise the Church of Christ should
neyther see, not vnderstand, nor beliene,
and

and it should be altogether without life as the Moone is. But in this matter that similitude or liknesse betwixt the Church and the moone, is only to be sought out, in which the Scripture compareth the Church to the moone; but the Scripture doth not compare the Church to the Moone as she is a mutable planet, but as she is beautifull in her selfe. *Beautifull* (saith *Cent. 6. v. 9. Salomon*) *is the moone*, but in mutuability the Scripture compareth *a foole* to the moone, but not the Church. *A foole* (saith the *Eccl. 27. v. 12. Wiseman*) *is changed as the moone*. Moreover the Church of Christ is not compared to euery moone, but only to the moone, when she is in her fulnesse & perfection, yea to the moone which is neuer diminished nor fayleth: hence are those wordes of the Prophet *Isay*, which *Caluin* *ac-*
Cal. in il- *la verba* *knownedgeth* are to be vnderstood of the Church, *Thy sunne shall neuer more be set, and thy moone shall not be diminished* (or as *Caluin* translateth it) *shall not be hidden*. Lastly *S. John* saith, *that the moone is vnder the feete of the Church*, that therby we may vnderstand that the Church of Christ by the vertue of the sunne (to wit Christ himselfe, where withall she is wholly inuested and adorned) is free from all mutability in matters of faith.

2. The

2 . The fourth argument. These things which we belieue by faith are inuisible, but by faith we belieue there is a Catholike Church, as appeareth by the Apostles Creed, therefore the Catholike Church is inuisible and not visible. I answered that this is a weake argument, albeit *Caluin* also vseth it. For if it were not, it would proue that the holy Scripture were also inuisible, because we belieue also the holy Scripture by faith, yea it would also proue euen our Aduersaries Church to be as yet inuisible, for they as yet belieue their Church by faith, and yet they cōfesse that their Church is now visible. And truly if their Church had remayned stil inuisible, they had neuer caused so many tumults in the Christian Common-wealth. But certainly euen as in the holy Scriptures we see one thinge and belieue another, we see the letters & characters, the which the *Infidels* also see; but we belieue that the Scripture is most true in all thinges, the which they do not belieue: so we see that the Church of Christ is extant, the which also the *Infidels* do see; for *Turkes* & *Jewes* do very well know that there is a *Pope*, and that there are *Bishops*, *Princes*, and *Christian Nations*: but we belieue that this Church which

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we see is an holy Church, is gouerned & directed by the holy Ghost, and that she cannot erre in matters of faith, all which the Infidels do not belicue.

3. The fifth argument. None is in the Church but by faith, but faith is inuisible, therefore the Church also is inuisible. I answered, that this is a very weake consequence, for otherwise we might reason thus: None is man but by a reasonable soule, but the soule of man indued with the vse of reason, is inuisible, therefore the whole man also is inuisible. Also, no Scripture is to be accounted holy but by the authority of God, but this authority is inuisible, therefore the Scripture also is inuisible. For it is not necessarie that a thing may be called visible, that the chiefe part or reason thereof be visible, but it suffieth if any part thereof be visible, as manifestly appeareth in all visible substances, for their chiefe partes, to wit, their substantiall matter and forme are thinges inuisible.

4. Secondly I answered, that the faith wherby a man is made a member of the visible Church is not only an interiour faith which is not to be scene, but that which is euidently scene and declared by exteriour signes: as for example by confessing

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feeling publikely the laid faith, by receauing the Sacraments, and such other exteriour acts. The which is so true, that this exteriour profession of our faith only, without the interiour faith, sufficeth that a man become a member of the visible Church, as *Bellarmino* well proueth: *Bell. l. 3. 4* seeing that otherwise none could be cer- *de milit.* taine of his Prelate or Pastour, because *Eccl. 6. 10* none can see the faith or mind of another.

5. Hence also it is, that not only the predestinate and iust men are members of the visible Church, but also such as be hypocrites and wicked men, who professe their faith, according to those wordes of *Ioan. 15.* Christ: *Euery branch in me, not bearing fruit, he v. 2. Ibid.* will take it away. And, if any abide not in me, he *v. 6.* shall be cast forth: by which wordes Christ sheweth that they also who doe not remaine in him, that is to say, those which are not predestinate, and those which do not bring forth any fruit, that is to say, bad Christians, are in him, that is to say, in his visible body which is the Church: the which also almost all our Aduersaries confesse, as we haue said before, and *Bellarmino* proueth more at large.

6. The sixth argument our Aduer- *Apoc.* saries deduce out of the *apocalyps*, wherein *12 v. 6.* it is said, That a woman inuelled with the *14.*

sunne, which signifieth the true Church, fled into the desert, and remayned there for the space of 1260. dayes, that is to say, as our Adversaries interpret it, a thousand two hundred and sixty yeares. Out of which they infer, that the Church remayned inuisible as it were in the desert these thousand two hundred and sixty yeares last past. I answer, that this is a vicious argument for many reasons. For first, it is very absurd, to thinke that the Church of Christ did ly hidden and inuisible these thousand two hundred sixty yeares past. For therupon it would ensue that the Church of Christ was inuisible then when it most flourished, & was spread abroad ouer the whole world: as for example in the tymes of *S. Augustine, Ambrose, Hilary, Athanasius, Hierome, Chrysostome, Cyril &c.* Yea in the tyme also of all the auncient Councils, the which our Adversaries themselves do admit in their confession of faith. For all these Fathers and ancient Councils haue byn within the space of the forsaide thousand two hundred and sixty yeares, the which our Adversaries do account from Pope *Siluester* till *Luthers* tyme, wherefore this place of the *Apocalyps* is not to be vnderstood of yeares, but literally of daies only.

Confess.
Rupell.
Ans. 6.

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7. Morcouer it is not certain that by this word (*desert*) is vnderstood any solitary place, or such as is deprived of all the society or comfor of men. For *Primasius S. Augustines* scholler saith, that by the foresayd word is signified the whole world, the which also that *desert* signified, through the which the Children of *Israel* passed before they came to the land of *Promisc* : euen as by the sayd land of *Promisc* was also signified the cuerlasting lyfe. Some others will haue the foresayd word (*desert*) to signify a departure, or forsaking of all sinnes and vices, and all other pleasures of this world, according to that sayng of the Prophet *Osee*. *I will carry and lead her into the desert, and I will speake vn-* *Osee. v.*
to her hart. And that of Dauid: Behould flying *14. Psal.*
away, I went farre off, and I remayned in the *34. v. 8.*
desert.

8. Lastly albeit we should graunt that this desert were some wyld or forsaken place, yet neuerthelesse it could not be gathered thereby, that the Church of *Christ* eyther was, or euer shalbe inuisible. For neyther this womā which fled into the wildernesse, signifieth the whole Church of *Christ*, but some one famous Church the which *Antichrist* shall persecute most of all, because it will strongly oppose

Apoc. 12.
v. 17. it selfe against his impiery and wicked-
ness. And in the end of the tor said vision
S. Iohn playnly affirmeth, that the Dragon
after the deliury of that woman shall
make warre against the rest of her seed
who keep the commandmēts of God, and
haue the testimony of Iesū Christ: therefore
besides that woman, there wilbe some
out of the desert who will publicly pro-
fesse the true faith of Christ, against whom
for that cause the Dragon will fight.

9. But that we may now conclude
this Controversy of the visible Church,
seing that Christ our Lord came into this
world, that he might make open, and
known the way to eternall sauation not
to one Nation or age only, but indeed to
the whole world and all posterity, it is
a very absurd thing to thinke, that this
one only way to eternall saluatiō which
is the true Church of Christ, remayned
hidden and vnknownen to all Nations for
so many ages past.

CHAP.

CHAP. VII.

*That this visible true Church of Christ
cannot erre in matters of
faith.*

NOTHING can be sayd more absurdly, thē that the true Church of Christ can erre in matters of faith, and yet there is nothing which the Sectaries of this tyme do hold and defend with greater pertinacy, not without iust cause, for they see very well that it cannot be denyed, but that the true Church of *Christ* hath for these many yeares past remayned still among Catholikes only visible, as afterward we shall more clearly declare: but if they should also graunt that this visible Church cannot erre, they shou'd overthrow themselves by their owne confession. Wherefore to the end they may still haue some corner or hole to slip out at, they affirme, that the true Church of Christ both hath erred, & still doth erre in points of faith. Then the which nothing certainly is more absurd, especially seing that they affirme that it hath erred not in things of small

moment, but in the principall and chiefest poynts of sayth, which are playnly necessary to eternall saluation; yea also that it hath fallen into manifest *Idolatry*. Moreover, that it hath not only sayled & staggered in sayth, & hath publicly taught many errors against sayth, but hath also compelled and forced by threats and torments all to Idolatry. And lastly, that it hath donne thus, not only for the space of one year, but for a thousand or at least 900. yeares. All which how absurd they are, we will now declare.

2. But to the end that all which we are to say hereafter of this matter may be the better vnderstood, we must note heere that when we affirme that the Church cannot erre in sayth, that by this word (*sayth*) we vnderstand not only that inuisible sayth which is in our mind, but also visible, that is to say, the publike doctrine of the whole Church, which is proposed or set downe to be believed of all. Wherefore when we affirme, that the Church cannot erre in matters of sayth, we affirme also, that the doctrine or points of sayth, the which the Church of God setteth downe as the most certayne and vndoubted word of God, cannot be false, but the very word of God it selfe, which I will clearly

clearly declare by these arguments .

2. The first argument is deduced out of all those properties and offices of the true Church before alledged out of Scripture. For the true sayth being once taken away, all the foresayd properties of the Church must needs perith, and all her offices must cease. For the Church cā neyther be the spouse of Christ, nor the body, nor the Kingdome, nor the inheritance, nor the tēple of Christ without faith : but neyther can the Church without faith & the true doctrine therof, cyther conceyue, bring forth, nourish, gouerne, or defend Christes flocke. And in this manner the Church of Christ for so many ages had lost all her properties, & had intermitted all her proper offices, contrary to so many & so cleare promises of holy Wit before alledged.

*Supr. B.
ipsa com-
170. c. 1.*

*Supr. c. 1.
h. ius cō-
170.*

4. The second argument is deduced out of most cleare testimonyes of holy Scripture, which teach that the Church cā nor erre in faith. For first Christ himself affirmeth, that *the gates of hell shall not preuaile against the Church*. But if the Church could erre in faith, the gates of hell for so many ages past had preuailed against her.

*Mat. 16.
v. 18.*

5. Moreouer God speaketh thus by his Prophet *Isay* of the Couenant of the

*Isa 59. v.
vls.*

new Testament. This is my league with them saith our Lord, my spirit which is in thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, & out of the mouth of thy seed, & out of the mouth of thy seeds seed, saith our Lord, fro hence forth euen to the worlds end. But in our Aduersaries opiniō the words which God hath put into the mouth of the Church, had departed many ages out of her mouth.

6. Lastly the Apostle affirmeth, that
 2. Tim. 1. the Church is the *Pillar and stability of truth.*
 v. 9. But if the Church could erre in faith, and teach publicly against the word of God, it should be the *Pillar* rather of falsehood then of truth. Some of our Aduersaries do aswere vnto this place, that the church is called indeed the *Pillar of truth*, because it doth not erre when it followeth, and is agreeable vnto the word of God, yet neuertheless it erreth when it disagreeeth from the word of God. But this is a very friuolous answer. For according vnto this interpretation, euery Church of *Heretikes*, of *Iewes*, *Turkes*, yea of the *Diuels* themselues should be the *Pillar of truth*. For none of these erreth, when it is agreeable to the word of God. But a *Pillar* is that which necessarily and alwaies upholdeth that which it strengthneth, and whose pillar it is: wherfore the Church should

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should not be the Pillar of truth, vnlesse
it alwaies sticke and be ioyned with the
truth, and vphould it. Calvin therefore *Calu. l. 4.
Inst. c. 2.
1. Et. 1. m
fine.*
cōuincd by the euidence of the truth, wri-
teth, *that if the true Church be the Pillar of truth,
it is most certaine, that the Kingdome where lyes
falshood ragneeth, cannot be the true Church.*
Thus Calvin.

7. The third argument is deduced
out of diuers Absurdities which ensue
out of the doctrine of our Aduersaries.
The first absurdity is, that the Apostles
Creed were false wherein we belicue the
holy Catholike Church. For that Church
cannot be holy which wanteth the true
faith, which teacheth falsities and wic-
kednes, which forceth all men to Idolatry.

8. The second absurdity is, that Christ
himselfe and the holy Ghost should erre
and teach things both false and wicked.
For the doctrine of the Church is not so
much the doctrine of the Church, as it is *Luc. 10.
v. 16.
Iohn. 14.
v. 26.
Act. 15.
v. 28.*
of Christ & of the holy Ghost, *VVho bear th
you (saith Christ) beareth me:* and in ano-
ther place: *The Paraclete, the holy Ghost whom
my Father will send you in my name, he will teach
you all things.* And the Apostles said, *It see-
meth good to the holy Ghost, and to vs.* Lastly
God himself by his Prophet speaking vn-
to the Church affirmeth, *that his holy Spi-
rit*

it is in the Church, and that he hath put his words into the mouth of the Church, which shall neuer be taken out of her mouth, from hence forth till the end of the world. Wherefore if the Church could erre in the doctrine of faith, Christ also, the holy Ghost, and God himselfe should erre.

6. The third absurdity is, that a building could consist & stand without a foundation. For the sayth of Christ is the foundation of the Church. If yet, sayth the *Colos. 1. v. 19.* Apostle, you continue in the sayth grounded and stable. And in another place he teacheth, that the Church is grounded upon the doctrine of the Apostles and Prophets: but the foundation being taken away, the building must needs fall. This absurdity is so manifest, that it forced *Calu. 1. 4.* Caluin to confesse this very truth which now we teach to be evidently conuincd out of S. Pauls words. If, sayth he, the doctrine of the Apostles and Prophets be the foundation of the Church, take away that doctrine, and how can the *Instit. c. 2. sect. 1.* building stand? Thus Caluin.

10. The fourth absurditie is, that the true Church should consist and be without her proper and essentiall forme, no otherwise then if one should say, that a true and living man might consist and be without his soule. For the true faith and

and the true preaching thereof, are as it were the essentiall formes of the Church.

Caluin also acknowledgeth this absurdity when he writeth, that the sayth of the Church being taken away, there must needes follow the viter ouerthrow of religion, cuen as the life of man is ouerthrowen and taken away, if he be stabbed with a dagger, or deadly wounded at the hart.

Calu. l. 4.
Institut. c.
2. sect. 12.

II. The fourth argument is deduced out of the manifest contradictions which follow of the contrary doctrine. For they who cōfessed that the true Church of Christ doth erre in sayth, do not indeed know what they say: for that is the only true Church of Christ which retayneth and kepeth still the name, & the sincere sayth of Christ; but that is the false Church of Christ which only professeth the name of Christ but erreth in sayth. Wherefore to say that the Church of Christ erreth in sayth, is all one, as to say, that the true Church is not the true Church, but the false, which implieth a contradiction.

12. The fift argument is deduced out of those things which our Aduersaries do graunt vnto vs. For the common doctrine of our Aduersaries is, as we will shew hereafter, that the sincere preaching

Infra c.
18. huius
Conson.

ching of the word of God, and lawfull adminiſtration of Sacraments, are the markes and ſignes of the true Church, without which it cannot conſiſt: therefore it neceſſarily followeth, that they muſt alſo admit, that the true Church cannot erre in ſayth, and in the true preaching of the word of God. For that Church cannot ſincerely preach the word of God who ſouly erreth in points of ſayth, and in the true preaching therof. *Calvin* alſo out of diuers places of Scripture doth proue that it is a falſe Church and not a true, which erreth in the principall points of ſayth, and he acknowledgeth, that the true Church cannot erre therein, they being neceſſary to ſaluation. *Beza* in like manner writeth, that the true Church cannot erre in the chiefe poynts of ſayth, albeit he ſaith, that it erreth in leſſer matters, the which diſtinction of poynts of ſayth he hath takē out of *Calvin*. The Church ther-

*Calu. l. 4.
Inſtit.
cap. 2.
ſect. 1. &
cap. 8.
ſect. 12.
& 13.*

*Beza in l.
de Ecc.
notis. vo-
lum. 3.
Tract.
Theol.*

*Calu. l. 4.
Inſtit. c. 1.* fore cannot erre at the leaſt in chiefe points of ſayth, euē in our Aduerſaries iudgmēts.

1 ſect. 12.

13.

Our Aduerſaries heape together a great many of arguments, but they are ſuch as may eaſily be answered. For whereas they know that their arguments are but weake and almoſt nothing worth, they endeavour by the multitude thereof

to oppresse the truth, or at the least to ob-
scure & hide it. Many of them when they
manifestly see, that it is impossible that
the true Church can consist or be with-
out faith, they craftily feygne that the
Controuerſy betwixt vs is not of this
matter, but of some other far different,
that is to say, of that vvhereof none e-
uer doubteth: so dealeth *Caluin* with vs.
For when he had confessed that to be the
false Church and not the true which er-
reth in principall poynts of sayth & con-
sequently that the true Church cannot
erre herein, as out of his owne words we
haue already declared, at the last he feig-
neth that the controuerſy in this matter
is not whether the Church can erre or no,
but whether she may erre, if she take not
for her companion the word of God;
and that we affirme, that whatsoever she
shall decree, cyther without or besids the
word of God, that the same is to be
accounted as a most certayne oracle of
God: But that he and his affirme, that
therefore the Church cannot erre, be-
cause it permitteth it selfe to be directed
and governed by the sayd word of God,
and because it teacheth nothing but out
of the word of God. But this is a meere
slander. For there can no Catholike be
found

Calu. l. 4.

Instit.

cap. 2.

sect. 2.

Calu. l. 4.

Instit. c.

8. sect. 13.

¶ 15.

Supra
Contro.
1. ca. 2.

Supr.
Contro.
1. c. 25. &
sequen.

Philip de
Mornay
Tract. de
Eccles. c
2.

found, who doth not acknowledge that the Church permitteth it selfe to be directed in all things by the word of God, seeing that the sole word of God is the object of faith, as we haue sayd before: wherefore the true Church proposeth nothing els vnto vs to be belieued with a Catholike fayth, but the most sincere and true word of God. But in this matter only is the controuersy betwixt vs and our Aduersaries, that they acknowledge only the written word of the holy Scripture to be the true word of God: but we not only acknowledge the written word, but also that which was preached and deliuered vnto vs by Christ and his Apostles: Whereof we haue said inough in the precedent disputation.

14. Some others by frivolous distinctions endeavour to hyde this their error, and to obscure and darken most cleare & perspicuous matters, whereas notwithstanding in very truth they can say nothing els but that which we haue already taught. For they inuent and imagine a twofold Church, the one pure, the other impure, wherein they place even Heretikes themselves: this which is impure, say they, erreth in faith, but not that which is pure. But we acknowledge only

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ly one holy & Catholik Church of Christ with the Creed of the Apostles, & that of the Council of Nice, & we willingly yield vnto them their impure Church wherein the Heretiks are. For none doubteth but that such a Church may erre. But as this is a false & not the true Church of Christ; so of it, is not this present Controuersy, but only of the true and pure Church of Christ.

15. Others distinguish the Church into visible and inuisible, and they say, that the inuisible Church cannot erre, but the visible may erre. But we haue now already declared, that the true Church of Christ must needes be visible. Wherefore this distinction is now sufficiently refuted. And truly it importeth but a little whether that their inuisible Church can erre or not erre, seing that it cannot be scene or knowne of any, and consequently cannot be profitable vnto any.

*Supr. hac
ipsa cont.
cap. 4.*

16. There are also some of the later *Sectaries* who distinguish, and deuide the Church, into the Church of the Saints which are in Heauen, and into that which remaineth fighting heere vpon earth. And they say, that the Church triumphant of Saints cannot erre in faith, or in the doctrine of faith: but the Church militant may erre.

*Iunius in
Bellarm.
Contr. 2.
l. 4. c. 10.
nota 8.*

M

But

Hebr. 11. But this is a ridiculous distinction. First
v. 1. because the Saints haue not fayth, but a
 cleare vision of God, for as the Apostle
 witnesseth, Fayth concerneth things
 which doe not appeare: wherefore if at
 any tyme faith perished vpon earth, with-
 out al doubt it could not be found in hea-
 uen, neyther must we expect the doctrine
 of fayth from heauen, as the *Anabaptists* doe
 who seeke for reuelations from heauen,
Supr. c. but we must looke to receiue it from the
x. huius Church militant vpon earth. Moreouer
contro- the properties and offices of the Church
uersi. c. of *Christ* before alledged out of holy Scri-
 pture do not agree, as is manifest, to the
 Church triumphant of Saints, but to the
 Church militant vpon earth. For neither is
 that Church of the Saints betrothed vnto
Christ by fayth, neyther are the Saynts
 those who preach vnto vs the word of
 God, who administer the Sacraments vnto
 vs, & who execute the other offices of the
 Church, but men liuing vpon earth: wher-
 fore they runne in vaine to this heavenly
 Church wherof we do not here dispute.

17. Moreouer, that is also a very
Iunius weake reason, wherby they thinke that
ibid. nota they conuince, that the Church militant
8. vpon earth may erre. This Church (sayth
 he) militant vpon earth, is imperfect, and therefore
 she

she may erre, euen in explicating the doctrine of sayth, for otherwise a perfect effect might proceed from an imperfect cause. So he. As though forsooth, there could be no other imperfection in the Church, besides infidelity or error, in explicating the doctrine of sayth, or as though the whole perfection of the Church consisted in sayth only, and in the doctrine thereof, and not also in charity and other giftes of God, as the Apostle declareth at large. Or lastly, as though this perfection of the Church which consisteth in a right sayth, and a good explication of the doctrine thereof, could proceede from the militant Church only, and not rather from a most perfect cause, to wit, from the holy Ghost who continually governeth the Church, and as the Apostle sayth, helpeth her infirmity and imperfection.

18. Lastly when our Aduersaries can by no places of Scripture nor other reasons proue, that the Church hath erred they goe about to perswade it by many examples. And heere they begin a discourse from our first Father Adam till these our dayes. For first they say, that Adam lost his sayth, and so lykewile his wyte Eue, when they both eate of the forbidden fruit, & consequently the wholly Church

1. Cor. 13.
per totū
capit.

ad Rom.
8. v. 26.

Ita Phi-
lip. Mor.
Tract.
de Ec-
cles. cap.
9. Genes.
3. v. 6.

then erred in sayth . Then they runne through all the old Testament till *Christs* tyme , and heap together many places which say , that those who lived in the tyme of the *Naturall & Moysaical* Laws forooke God . Lastly out of some *Historiographers* who haue writte since *Christs* tyme , they scrape together all such testimonies as seeme to serue to this purpose in any sort .

19. But they labour in vayne . For if these kinds of arguments were good they would also proue that the Church it selfe also wholly perished , and was not to be found in any place , as in tymes past the *Donatists* contended , the which euen our *Aduersaries* themselves acknowledge to be very absurd , and against the holy Scriptures , as hath beene declared before . For if all haue lost their sayth , then indeed the true Church could no longer be , which without sayth cannot consist : and thus the whole Church had perished .

20. But that which they affirme of *Adā* and *Eue* , to wit , that they lost their sayth by sinning , is of no moment at all . For to omit that they do not so much proue by that argument that they lost their sayth , then that after their sinne there remayned neyther any sayth , nor Church in the world

(*Properties of the true Church.*) 181

world, it is truly manifest inough that this belongeth nothing to this disputation we now handle. For neyther do we heere dispute of the Church of Angells, nor of that which was in Paradise before the fall of our first paréts: but of that only *Gen. 3:* which ensued that promise made vnto *v. 15.* all mankind after the sinne of *Adam*, wherein God foretould that there should be perpetuall enmity betwixt the woman and the serpent, that is to say, betwixt the Church of *Christ* and *Satan*. And wherein also God foretould, that the Church should alwayes haue the victory *Supra cō-* over *Satan*, as we haue declared more at *trou. 1.* large before. Wherefore our Aduersaries *cap 16.* must needs shew this promise to be fru- *17. & 18.* strate, if they desire to conclude any thing against vs.

21. But those examples which they alledge out of the old Testament are the very arguments of the *Donatists*, and other *Supra cap. 5. in solut. 2. argu- ment i.* auncient Heretikes, who by them went about to proue, that the true Church was wholly decayed and perished: wherunto we haue also sufficiently answered out of *S. Augustine.*

22. And lastly those things which they haue takē out of those Authors who wrote after Christs tyme, are cyther cor-

Baron. in
22. Tom.
Annal.
Bellarm.
l. 3. de Ec-
clesiastice
militante.
Supr. c. 3.
et 4. bu-
ius Con-
trou.
rupted by our Aduersaries, or taken out
of Apocriphall Authors, and such as are
not worthy of credit: as the worthy Car-
dinall *Baronius* declareth manifestly in
euery age, in his Ecclesiasticall histories:
and the same hath *Bellarmino* done be-
fore him more briefly, vnto whome we
refer the Reader, because they do not ap-
pertaine to this present question, but ra-
ther vnto that which is of the continuall
duration of the Church, the which now
almost euery one doth acknowledge, and
which we haue sufficiently declared be-
fore: wherefore these arguments are of so
small worth, that they need no longer a
confutation.

CHAP. VIII.

*That there is no lawfull Calling of Prea-
chers, or Pastours of the Church, but
by the visible Church.*

ONE of the Offices of the true
Church is to appoint lawfull
preachers of the Gospell, and
true administers of the Sacra-
ments. But because there is no small
Controuersy now a dayes concerning
this

this Office, we will briefly dispatch it. But to the end that which is in Controversy may the better be vnderstood, heere are three things to be determined. First, that the calling of God is necessarily required, to the end one may become a lawful preacher, or administer of the Sacraments. For those words of the Apostle are very cleare and manifest. *How shall they* ad Rom. 10. v. 15. *preach, vnlesse they be sent?* And againe. *Neither doth any man take the honour to himselfe, but* Hebr. 3. v. 4. & 5. *he that is called of God, as Aaron. So Christ also did not glorify himselfe, that he might be made a high Priest, but he that spake to him, My sonne art thou &c.* Psal. 2. v. 7. Wherefore he who without this lawfull calling and mission dareth presume to intrude himself to meddle with these diuine offices, preferreth himself before Christ our Lord. For Christ came not to these offices, but called and sent by his eternall Father. Lastly, if in humane and worldly matters none dare meddle with the affaires or busynes of a Prince, without his licence and consent, much lesse must any deale with these supernaturall and diuine offices, vnlesse he be called and sent for that purpose by God himselfe.

2. The second is, that there are two kinds of callings by God, the one extraor-

ordinary, the other ordinary. The extraordinary calling is when God immediatly by himselfe calleth any, & in this manner God called *Moyfes*, & the other Prophets, & Christ called his Apostles. This is called *extraordinary*, because it seldome hapneth. It is termed also an immediate vocation, because it is done immediatly by God himselfe. The ordinary vocation is that which continueth alwaies in the Church and is done immediatly by the Pastors of the Church, and of God only by their meanes. Hereupon also this is called a mediate vocation, to wit in respect of God. This diuision is taken out of *S. Paul*, who writeth himselfe to be an Apostle, *not of men, neyther by man, but by Iesus Christ, and God the Father*. For by these wordes he sheweth that some which are in the Church are called to the diuine offices by men, and some by God himselfe.

3. The third is, that those who are taken to Ecclesiasticall offices by the ordinary vocation, they receyue their calling and authority from the Church. For this ordinary vocation is not done but by the ministers of the Church. But the whole Controuersy is of the extraordinary vocation. For those who in this age haue brought in new opinions, seeing them-

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selues destitute of the ordinary vocation, they fly vnto the extraordinary, the which, say they, must not be subject to the censure, and approbation of the Church, wherof they know themselves to be destitute. But we on the other side affirme, that the extraordinary vocation also must necessarily be confirmed and approued by such as haue ordinary vocation in the Church of God. And we know very well, that our Aduersaries haue not truly this extraordinary vocation, as afterward we will declare more at large. But suppose we graunt them to haue this extraordinary calling, neuertheless by these ensuing arguments we will manifestly proue, that it must needs be confirmed and approued by those who haue their ordinary vocation in the Church of God.

4. The first argument. *S. Paul* was immediatly and extraordinarily called by God, as he writeth himselfe: and yet he was sent to *Ananias* who had the ordinary vocation, that by him he might be instructed and baptized. And afterwards together with *S. Barnabas* he was ordained by the imposition of hands, by those who were the ordinary Pastors of the Church. Lastely he writeth, that accor-

*Ad Gal.
lat. i. v. 1.*

Act. 9. v.

Act. 13.

v. 3.

Ibid. v. 1.
 & 2.

ding to the reuelation which he had, he went to Ierusalem, and conferred the Ghoſpell which he preached, with the viſible Church and ordinary Paſtor of the ſame, leaſt he might ſeeme to haue runne, or laboured in vaine: they therefore who reſuſe the approbation of the viſible Church, albeit they be neuer ſo extraordinarily called therunto, they doe but labour in vayne.

1. Iohn.
 4. 4. 10.

5. The ſecond argument. We muſt not eaſily beleecue euery one who affirmeth himſelfe to be extraordinarily ſent by God, according to that admonition of S. Iohn: *Belieue not euery ſpirit, but proue the ſpirits whether they be of God, becauſe many falſe Prophets are gone out into the world.* But this prooſe or triall cannot be better done then by Chriſts Church, which is, as S. Paul writeth, *the pillar, and ground of truth.* The which alſo S. Iohn clearly ſheweth by the words following, when he ſayth, *he that knoweth God heareth vs, he that is not of God, heareth vs not: in this we know the ſpirit of truth, and the ſpirit of error.* It is therefore a moſt certaine rule wherby this extraordinary vocation is examined, to demaund, whether it will ſubmit it ſelfe to the approbation of the viſible Church, and will heare her or no? For he who heareth the Church, hath the ſpirit of truth

truth, and the true extraordinary vocation, but he who will not heare the Church, hath the spirit of error and the false extraordinary vocation.

6. The third argument. The holy Ghost neuer contradicteth himselfe, for otherwise (which God forbid) he should not be the spirit of truth, but of falshood: for truth is neuer repugnant to truth, but to falshood: seeing that therefore it is manifest that the ordinary vocation is from the holy Ghost, that extraordinary cannot be opposite vnto it, which is truly from the holy Ghost. For otherwise God should be opposite vnto himselfe, which were impiety to thinke; wherfore it necessarily followeth, that the extraordinary vocation must agree with the ordinary, and be subiect vnto it; as also it must establish and confirme, but not impugne it. Hereupon sayth the Apostle, *the spirit of the Prophets are subiect to the* ^{1. ad Cor.} *Prophets: if they be subiect to the Prophets,* ^{14. v. 32.} much more to the whole Church of Christ.

7. The fourth argument. There would arise a greate confusion in the Church of God, if euery one were permitted to preach and administer the Sacraments, that should affirme himselfe
to

to be extraordinarily called without any other examine or approbation of the Church. For so euery phantasticall fellow might freely bragge and affirme himselfe to be extraordinarily called by God. And vnder that pretence and title might preach, administer the Sacraments and exercise all other Ecclesiasticall offices.

Calu. l. 4. 8. By these arguments some more
Inst. cap. learned amongst our Aduersaries being
3. sect. 14 conuincd, do acknowledge, that all ex-
Bez. c. 5. traordinary vocation should be examined
suæ con- and approued by the ordinary Pastors of
fess. 17- Christs Church. But they adde morcouer
tic. 28. that this is true when the Church it selfe
Bulling. followeth the word of God, and as long
decad. 5. as the ordinary vocation remaineth in
serm. 4. her. But in vayne do they adde these con-
 ditions, because we haue already proued
 that the true Church alwayes followeth
 the word of God, nor can depart or de-
Supr. c. cline in any sort from it. For otherwise
præce- she were not the true Church of God, but
dent. ad the Synagogue of Sathan. And the Apostle
Ephes. 4. also expressely saith, that the ordinary voca-
v. 11. & tion of Pastors & their continuall successiō
13. shall remaine alwayes in the Church of
 God, vntill we meete all with Christ in
 the end of the world. By which wordes

of the Apostle. *Caluin* also and *Beza* being *Calu. & Beza in ea*
conuinc'd do confesse, that there must al- *verba ad*
waies be Pastours and Doctours in the *Ephef. &*
Church of God, and that the said Church *tem Cal.*
cannot consist without them. The same *l. 4. Inst.*
also their Confession made at *Rosbell* ac- *c. 3. sect.*
knowledgeth in the 25. article. *4.*

9. Some of our Aduersaries doe
heere obiekt vnto vsthe example of Christ
and his Apostles, for, say they, their do-
ctrine was neuer approued by the auncient
Church of the Iewes, wheras notwith-
standing it was extraordinary. But this
is a very friuolous and odious comparison
of Christ and his Apostles with their mi-
nisters. For it was expressely foretould
by the Prophets, that Christ was to abro-
gate the old Law, and the carnall voca-
tion and succession thereof, and that he
was to ordayne another more excellent
and spirituall, the which he effected in-
deed. Wherefore seing that now the A-
postles had another farre more excellent
vocation instituted by Christ, there was
no reason they should aske any vocation
from *Moyse*. But we read no where that
the vocation ordained by Christ was
to be abrogated by any other whosoeuer:
but contrarywise the holy Scriptures do
plainely teach, that the vocation ordained
by

Matt. 28. by Christ should endure till the end of
 the world: wherefore our Aduerſaries can
 Epheſ. 4. prove nothing by this argument, vnleſſe
 they will bring in, and eſtabliſh another
 Meſſias, and a new Law-maker, who hath
 authority to abrogate and change the
 law and vocation of Chriſt, which is the
 blaſphemy of both Turkes and Iewes.

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Controuersy.

CHAP. I.

*Whether the Church be the foundation
and ground of our faith?*

IF the pertinacy of our Ad-
uersaries were not so great,
it were an easy matter to de-
fine this question out of those
few wordes of the Apostle,
affirming, that the Church is the Pillar
and Ground of truth: for seeing that our
faith relieth vpon truth (that is to say, v-
pon the most true word of God) and that ^{1. ad}
the Church is the Pillar and Ground of ^{Tim. 3.}
this truth, it must needs follow, that ^{v. 15.}
the Church is the Pillar and Ground of
our faith, as afterward we will declare
more at large. But because our Aduersa-
ries

Cap. 13.
 seq. §. 16.

ries goe about to obscure this great and renowned prayse of our Church, we will treat of this matter more exactly: especially because this is a question of great importance, seeing that thereon dependeth our whole faith. For every thing relyeth and dependeth of his foundation. Moreouer, heereby is declared the great excellency and authority of the Church. Hence also other opinions of our faith are to be proved which our Aduersaries deny; their errors confuted, and they themselves very easily conuincied. And that the true state of this Controversie may the better be vnderstood, three things are to noted.

2. The first is, that every science and doctrine hath her grounds & principles, out of which all other things are deduced, proved, and do depend: wherefore we must heere diligently examine and search out the true principles of our faith, least otherwise our faith become doubtful and vncertaine.

3. The second is, that there are two principles of our faith, the one, that God is true, and the Author of truth, the other that these things which we beleeue are spoken and reuealed vnto vs by God. There is lesse difficulty of the former prin-

principle. For all who contesse that there is a God, may easily know euen by natural reason, that he is true, or rather the very Truth it selfe. And seeing that he is the chiefest good, he can deceiue no body, and seeing that he is Wildome it selfe, he cannot be deceyued. Hereupon the Apostle taketh this as a principle manifestly knowne by it selfe, It is impossible for God to lye.

Ad Heb.
6. v. 18.

4. But the doubts and difficulties which we cōceyue concerning matters of faith do especially arise of the second principle, to wit, because we know not certainly that such things as we belieue, are reuealed by God: for hence ariseth the whole cōtrouerſy with *Jewes, Turkes, & Heretikes*. For all do cōteſſe that God is true, but the *Turkes* ſay, that their *Alcorā* was reuealed vnto the by God, the *Jewes* their *Talmud*, the *Anabaptiſts* their bible, corrupted & maymed by them; the *Anti-trinitarians* their blaſphemies vttered againſt the *Bleſſed Trinity*; the *Lutherans* their opinions, the *Caluinists* theirs, and the *Catholikes* theirs. And hence it is, that we need greatly ſome ſure foundation, principle, rule, and meanes whereby we may know certainly which is the doctrine indeed reuealed by God, and which is not, otherwiſe our faith

N

will

will alwayes remayne doubtfull and vn-
certayne.

5. The third is, that God is accus-
tomed three wayes to assure his Church of
this his reuelation. The first way is,
when God himselfe appeareth frō heauen
and speaketh to his Church, for so in
times past he spake vnto all the children
Exod. 20. of Israel, when he gaue them the tables of
v. 21. his Law in the mount *Sinay*.

6. The second is, when God speaketh
to one alone from heauen, and he sendeth
him to the Church, that he may reueale
vnto the whole Church such things as
God hath spoken vnto him. So in tymes
past in the old Testament God spake by
himselfe to *Moyse*, and *Moyse* reuealed
the same things to the people. And in the
Exod. new Testament *Christ* in this manner re-
24. v. 2. uealed his Ghospell to *S. Paul*, which
3. Ad he afterward reuealed vnto others. But
Gal. 2. v. these two wayes are extraordinary, and
13. are ceased, as all do cōfesse, excepting only
a few *Anabaptists*, and *Swenkfeldians*, whose
madnesse and folly all men disproue.

7. The third way is ordinary, which
alwayes remaineth in the Church; and
whereof the whole controuersy is. For
almost all *Lutherans* & the purer sort of *Cal-
uinists* will haue the sole Scripture to be
the

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 the foundation and rule, wherby we may
 certainly know the true reuelation of *Cal. l. 1.*
 God from the false. But *Caluin* himselſe *Inſtit. c.*
 at the firſt bluſh ſeemeth to attribute *7. ſect. 1.*
 this to the ſole Scripture, and very cōtu- *62.*
 meliouſly inueygheth againſt Catholikes
 who deny it, whome therfore he calleth
 brawling and ſacrilegious perſons: yet
 a little after he reduceth the principall *Cal. eodē*
 and chiefſt certaynty of Scriptures, and *c. 7. ſect.*
 of our whole fayth, to the particuler and *4. in fine.*
 priuate ſpirit of euery belceuer. The late *ſect. 5.*
Caluinists do put two grounds or rules of
 fayth, to wit the Scripture, and this pri-
 uate ſpirit: But Catholikes do teach that
 neyther the Scripture alone is ſufficient,
 nor this priuate ſpirit togeather with the
 Scripture, but moreover the ſpirit, and
 authority of the whole & viſible Church
 is neceſſary. And this is the true ſtate of
 of this queſtion.

8. We will therfore explicate ſoure
 things, that this whole controuerſy may
 more clearly be defined. *Fiſt*, what are
 the properties and *conditions* of the ground
 of fayth, for by theſe the ground it ſelſe wil
 eaſily be knowne. For euen as by the pro-
 perties of a man it may be be knowen who
 is a true man, and by the propirties of
 any other thing, the thing it ſelſe many be
 knowne

knowne : so by the properties of the ground of sayth, the ground it selfe wilbe knowne. *Secondly* it shalbe proued that the Scripture alone is not a sufficient ground or rule of sayth. *Thirdly*, that neyther any priuate spirit will suffice. *Fourthly* that the authority of the Catholike Church, is the most true ground and rule of sayth.

CHAP. II.

The properties of the ground and rule of our sayth are alledged.

TH E R E are ten properties of the ground or rule of sayth, and they are so manifest and certayne, that none can doubt thereof. The *first* is the *continuall* and *neuer interrupted* duration therof, to the end of the world. For euen as sayth and the Church do alwayes endure & continue; so must also the ground of sayth, seing that nothing can consist without his foundation and ground.

2. The *second* propertie is the *most certayne* and *yndoubted truth* therof, in so much, that it neyther can deceyue any, nor be deceyued in any thing appertayning

ning necessarily to saluation, for otherwise it should be vncertaine and doubtfull, yea also the fayth it selfe should be false and hurtfull vnto vs.

3. The third property is the certainty thereof on our part. For it is necessary that the true fayth be not only certayne in it selfe, but also to vs. Because error and vncertaynty is ingendred in vs, if the thing be ambiguously and obscurely proposed, how certayne loeuer it be in it selfe.

4. The fourth property is, the strength & immutability thereof, so that this ground can by no meanes be depraued, changed, or corrupted. For otherwise truth will sometymes perishe, & there will arise some error against fayth.

5. The fifth property is the fullnesse & sufficiency of those things which are to be beliened, that is to say, it must containe all things appertayning to the Catholike fayth, seeing that nothing can consist without his ground or foundation.

6. The sixt property, is the necessity thereof, that is to say, it must necessarily be receaued of all who haue the true fayth, and because, without it true fayth cannot consist, euen as the building cannot continue without the foundation.

7. The seauenth property is, that it is

a manifest signe and token, whereby Christians are distinguished from Infidells. For he which wanteth the ground and rule of fayth is an Infidell, but he who retayneth it, is a true beleeuer.

8. The *eight* property is, that in euery article and conclusion of fayth, this principle and ground is virtually conteyned, seing that out of it all things are to be deduced, & they receiue their certaynty from it.

9. The *ninth* property is, that it not only mooue Christians to belieue, but that it also conuince the infidells. For otherwile the way to faith and eternall saluation, should not be knowne, or open to Infidels.

10. The *tenth* property is, that it be conteyned expressly in the Apostles Creed, wherein all the first groundes of our fayth are conteined: for the Apostles after they had receiued the holy Ghost, were not so forgetfull that in the Creed or Summary of fayth which they set downe to be belieued of all, they would let passe the first and chiefest ground of fayth. And thus much of the properties of the ground of fayth.

CHAP.

CHAP. III.

*That the Scripture alone is not the ground,
or rule of fayth.*

THAT the Scripture alone is not the ground of our fayth, we haue already declared by the properties of the ground of fayth, before alledged. For of those ten properties the Scripture hath only one, to wit, Truth; but al the other properties are wanting vnto it. The which we clearly demonstrate in this sort. *First* of all, a perpetuall duration, and continuance is wanting. For the holy Scripture began first vnder the old Law in Moyses tyme, whereas two thousand yeares before, there were both true beleeuers and a Church. In like manner in the new law the Apostles began to write some yeares after they had receiued the holy Ghost.

2. *Secondly*, the certaynty on our part is wanting, seeing that we know not which is the Canonickall Scripture by the Scripture it selfe, but by the authority of the Church, as we haue proued before, and will also more at large declare

*Supr. cō-
tro. 1. c. 5.
& infra
hæc dē. 6.
cap. 15.*

Supra
Controu.
1. cap. 4.

3. Thirdly, the foresaid strength & immutability is wanting: for every part of the holy Scripture considered in it owne nature, is subiect to many alterations and falsifications. For it may be destroyed, it may be corrupted, it may be wrested to contrary senses, wherof we haue spoken before.

Supr. Cō-
trouers.
1. c. 26.
& sequ-
ent.

4. Fourthly, that fulnesse and sufficiency is wanting, because all things necessary to saluation are not expressly contained in holy Scripture, as we haue also declared before.

Iren. lib.
3. cap. 4.

5. Fifthly, the foresaid necessity is wanting. For without the holy Scripture there were in the law of Nature for the space of two thousand yeares, many true belicuers. And also long after Christ, yea euen till the tyme of *S. Irenæus*, that is to say, almost two hundred yeares, there were many Nations, who sincerely believed in Christ, without any holy Scripture, as *S. Irenæus* himselfe testifieth. Lastly, albeit Infidels should burne all the Bibles, yet the faith of Christians should not therefore perish, or be wholly ouerthrowne. Therefore our faith doth not necessarily depend of the Scripture.

6. Sixtly, the seauenth property is also

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also wanting: for by the holy Scriptures the true Christians are not distinguished from Infidels, because almost all Hereticks do both now receyue the holy Scriptures, and in times past also receyued them.

7. Seauenthly, the eight propertie is wanting, for there are many pointes of faith which rely vpon the Traditions of the Church only, without any expresse Scripture at all, as we haue declared before. *Supra*
Contr. 1.
c. 26. &

8. Eightly, the ninth property is wanting. For Turkes and other Gentills who are only lead by naturall reason, are very seldome or neuer conuerted by Scriptures only: but we adde also some other naturall reasons and perwasions that they may be conuerted. For there are many things in holy Scripture which seeme opposite to naturall reason, as the mysteries of the Blessed Trinity, Incarnation, & Resurrection of the dead &c. 27.

9. Ninthly, there wanteth last of all the tenth property, for there is nothing extant of the Scripture in the Apostles Creed.

10. The holy Scripture indeed is the ground, and reason why we belieue many points of faith, but not the ground

why we believe all. Moreover neyther is it the first ground of all that we believe by it. For the Scripture it self is proved by some other more generall ground, to wit, by the authority of the Church, VVherfore the Scripture is only a particular ground, and not a generall: a mediate, and not immediate: a secondary, and not the first, and chiefest rule of faith.

CHAP. III.

That the priuate or particuler spirit of euery one, is not the ground or rule of faith.

THAT no priuate spirit of any can be the ground of our Faith, is farre more euident by the same properties now alledged. For none of these ten properties doth agree with the priuate spirit of euery one that belieueth, the which we declare by these arguments.

I. First there wanteth the foresaid continuance. For there is no priuate or particuler person, who hath continued from the beginning of the world, or shall
en-

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endure till the end thereof, as faith hath continued.

2. Secondly, there wanteth truth, because there is no private man to be found which cannot erre and be deceiued, for as witnesseth the Apostle, *Every man is a lyar.* *Rom. 3. v.*

3. Thirdly, there wanteth certainty in proposing matters of faith vnto vs, because none can be certaine that any private person can haue such a spirit, yea euē in our Aduersaries iudgemēt. For the predestinate only in their opinion haue this spirit, euē as they only in their iudgements haue the true sayth: but the predestinate are knowen to none but only to God, according to that of the Apostle, *God knoweth who are his*: The which *Caluin* expressely teacheth. *2. Tim. 2 v. 19. Cal. l. 4. Inst. c. 1. sect. 2.*

4. Fourthly, the foresaid strength and immutability is wanting, for that a private man hath not that strength and immutability of his doctrine. Our Aduersaries themselues confesse, and experience teacheth vs, that they often times change their interpretations of Scriptures, and at diuers tymes they teach plaine contraries; yea they confesse, that this their private spirit is not permanēt with them, but often times leaueth and forsaketh them; the

the which they proue out of that place of the 29. or 30. Psalmc, the eigh verse: *Thou hast turned thy face from me, and I became troubled.* For thus they affirmed in that famous disputation had at *Paris*, Anno 1566.

Vi. disp.
Paris. an.
1566. in
disp. 1.
dici sub
finem.

5. *Fistly*, there wanteth that fulnesse & sufficiency, because no priuat man can define all poynts of sayth: seeing that many were defined before he was borne against the ancient heretikes, and there wilbe many things defined in the Church after his death, as soone as there shall arile any new heresies.

6. *Sixtly*, there wanteth necessity. For before there was any priuate man which now liueth, there was true sayth, and the same sayth will continue after he is dead.

7. *Seauenthly*, there wanteth the seauenth property of the rule of faith, seeing that by this *private spirit* a Christian cannot be distinguished from an Infidell. But in truth all heretikes do bragge, and boast that they haue this *private spirit*, wheras notwithstanding one condemneth or rather damneth another.

8. *Eightly*, there wanteth the eight property. For no point of faith can be certainly deduced out of this *private spirit* only

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only, seeing that it is oftentimes vncertaine and deceitfull.

9. Ninthly, there wanteth the ninth property. For it is a ridiculous thing for one to endeavour to conuert an infidell to the sayth, by bragging only that he hath this priuate spirit, the which none can eyther see or vnderstand.

10. Tenthly, there wanteth the tenth and last property, because there is no mention made of this priuat and particular spirit in the Apostles Creed.

11. And the true spirit of faith which is in euery faithfull soule, whereof the Apostle speaketh when he saith, that *we haue the spirit of sayth*, is not the ground or reason of sayth we heere speak of, but it is the helpe of God, or the supernaturall gift of sayth, whereby our vnderstanding is helped to belicue, and it is in regard of our vnderstanding, as it were the efficiēt cause of the acts of faith. But we speake in this place of the formall cause, or reason of sayth, as it appertaineth to the obiect of Faith which is the word of God, and by which we know what is the true reuealed word of God, and what is not. For albeit the holy Ghost and the gift of faith moue vs to belicue, yet they do not rashly moue

Eccles. 19.
v. 4.

1. Ioan. 4.
v. 1.

move vs without any reason or ground. For he as the wise man sayth, *who belieneth quickly is light of hart*, but with a solid and sure ground, according to those words of S. Iohn: *do not (dearely beloved) belieue euery spirit, but proue the spirits whether they be of God*. But this prooie, and triall necessarily requirerh some good reason and sure ground, whereof we will speake in the next Chapter.

126. Lastly it is to be considered, that we do heere dispute of the Catholik faith as it is necessary to al to attaine their eternall saluation, & not of the speciall faith of one or other, the which we know very well may arise or proccede from some particuler or extraordinary reuelation of God: but this is not the Catholike faith, nor an ordinary, but an extraordinary sayth, not to be admitted generally of all, till it be approoued and receyued by the Church, as presently we will declare more at large.

CHAP.

CHAP. V.

*That the Catholike Church is the ground,
• or rule of our Faith.*

THAT the Catholike and visible Church is the most solide and true ground of our faith, is manifestly proued by the former properties of the Ground of faith. For all those ten properties do very well agree to the Church, and to nothing els besides. The Church hath the first property, to wit, a continuall and neuer-interrupted duration. For the Church hath alwaies continued, as we haue already proued ^{Supr. cap.} ^{3. huius} ^{Controu.} even by the testimony of our Aduersaries.

2. The Church also hath the second property, that is to say, a most certaine and yndoubted truth, because she can neuer erre in faith, as we haue proued before. ^{Supr.} ^{cap. 7.} ^{huius} ^{Controu.}

3. She hath also the third property, that is to say, the infallible certainty on our partes, because in the doctrine of the Church, we may haue the greatest certainty, perspicuity, and euidency that possibly

possibly we can desire. Seeing that the Church is alwaies present, who explicateth alwaies her mynd vnto vs in plaine and manifest wordes. And if at any tyme there arise any doubt or Controuersy in her decrees, she presently declareth it, no otherwise then it the Prophets & other writers of the ould and new Testament were yet aliue, and would clearly explicate their mynds vnto vs in their owne proper words. For it is the same Holy Ghost who in tymes past spake by the mouth of the Prophets and Apostles, and who speaketh now by the mouth of the Church: *for it is not you that speake, but the spirit of your Father that speaketh in you.*

*Matt. 10.
v. 10.*

4. The Church hath the fourth property. For there is exceeding great strength and immutability in the doctrine of the Church. For this truly can neuer be corrupted, falsified, or chaunged, because the Church is alwaies present, who alwaies giueth most cleare and euident testimony of her owne doctrine. This doctrine also of the Church remaineth alwaies constant and immoueable, because the holy Ghost is alwaies present who will not permit the Church to erre, according to those wordes of Christ: *I will*

*Joan. 14.
v. 16.*

aske my Father, and he will giue you another Comforter

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forter, that he may remayne everlastingly with you.

5. The Church hath the fifth property, that is to say, the fulnesse and sufficiency of doctrine. For the Church teacheth all things necessary to salvation, according to that promise of Christ: When the spirit of truth shall come, he will teach you all truth. So that the Church hath hitherto condemned all heresies, and heerafter also will condemne all errors arising and oppugning the Catholike faith. In like manner she alwaies answereth to all doubtres and difficulties propoled vnto her, because she is alwaies present and alwaies liueth. Ioan. 16.
v. 13.

6. The Church hath also the sixth property, that is to say, Necessity. For no doctrine must be receyued as a point of faith, vnlesse it be receiued and approved by the Church, as we haue declared before by the example of S. Paul, who although he receyued his Ghospell immediately from God by the reuelation of Christ, yet he was commaunded by reuelation to go the visible Church, and to conferre the Ghospell which he preached with those who were in the visible Church, least perhaps in vaine he should runne, or had runne. Supra c.
8. huius
Contro. 11.
Gal. 1. v.

7. Yea, and others could not safely
O be-

believe him vnlesse his doctrine had byn
 approued by the Church, as *Tertullian*, *S.*
Hierome, and *S. Augustine* well note. The
Apostle S. Paul (saith *S. Augustine*) called from
 beauen, if he had not found the Apostles with whom
 by conferring his Gospell he might appeare to be
 of the same Society, the Church would not at all be-
 lieue him. Thus *S. Augustine*. And much
 more the Gospells of *S. Marke*, and *S.*
Luke, who were not Apostles, but only
 their disciples, stood in need of this appro-
 bation of the Church. Hereupon saith

Tertul. l. 1. *Tertullian*, If he from whom *S. Luke* receyued
4. contra his light, desired to haue his faith and preaching au-
Marci. c. thorized by his predecessors; how much more reason
2. S. Hi- haue I to desire the like for the Gospell of *S.*
er. Ep. 11. *Luke*, seeing the same was so necessary for the Gho-
S. Aug. spell of his Mayster? Thus farre *Tertullian*.
tom. 6.

8. And hence it is, that the reuela-
Faustum tions of *S. Brigit*, and *S. Catherine of Siena*,
Manich. albeit they were truly reuealed vnto them
l. 28. c. 4. by God, yet they do not appertayne to
Tert. lo- the Catholike faith, because they are not
co cita. approued by the Church, as the vndoub-
Gal. 2. v. ted and certaine word of God.

9. Euen as also in the Apostles tyme
 many before *S. Luke* wrote the acts of
 Christ, as *S. Luke* himself testifyeth, and
 yet notwithstanding the Gospells only of
 two of them, to wit *S. Matthew*, and *S.*

Marke

T. 4. c. 1. v.

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Mark, are authenticall, for it is well knowne that S. Iohn wrote his Gospell long after S. Luke: but the Gospells of the rest who wrote before S. Luke do not appertayne vnto faith, because they were neuer approued by the Church. Wherby it sufficiently appeareth, how necessary the approbatiō & authority of the Church is.

10. The Church hath the seauenth property of the ground of faith, for by the Church and her coniunction & communion, a true belienr may be distinguished from an Infidel: for he who belieueth the Church and heareth her, is a true belienr, but he who doth not heare her, is an Infidell: *if he will not be in the Church, saith our Lord, let him be vnto thee as a heathen or publicā.* And S. Iohn saith: *he which knoweth God heareth vs, he which is not of God, doth not heare vs.* Matt. 18. 17. 1. loā. 4. 15.

11. The Church hath the eight property. For whatsoever we belieue with our Catholike faith, we belieue it because it is reuealed vnto vs from God by the Church. But God now reuealeth nothing to euery member of the Church immediately by himselfe. Yea euen our Adversaries do well admonish vs to labour most of all, that no way, or leaue be graunted to such fantastickall reuelations. Calu. l. 4. Instit. c. 9. sect. 1. & Beza c. 4. sua confess. sect. 17.

*S. Thom.
in 4. lib.
contra
Gentes.
infracap.
19. huius
Controu.*

12. The Church hath the ninth property. For the Church convinceth also Turkes and Infidels by naturall reasons, of which sort there are many extant in *S. Thomas*. We proue also the Church by the very signes and markes of the Church, which are manifest vnto all, even Turkes and Infidels, wherof we will speake more hereafter.

13. The Church hath also the tenth property, because in the Apostles Creed there is expressed an article of the Church: For presently after the faith of the true God, the Father, the Sonne and the holy Ghost, first of al is set downe this article, *I beleue the holy Catholike Church*,

14. Moreover that the Church and her preaching is the ground of faith, evidently appeareth by the wordes of holy Scripture. For when *S. Paul* disputeth of that faith wherby all are to be saued, he reduceth this whole Faith to the preaching of the Church, & vnto her sending & calling of others to her Ecclesiasticall offices.

*Rom. 16.
v 14. &
seq.* 15. So this Apostle in another place declareth, that God alwaies appointed some Pastors and Doctors in his Church, that we be not children, waivering in faith, and carried about with euery wynd of doctrine, but that we may be stable

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and constant alwayes in one and the same faith, and
confession of the Sonne of God: *1. Cor. 12. 13.*
on 16. Now Lastly those words of S. Paul
are most evident, wherein he affirmeth,
that the Church is the pillar and ground of *1. Tim. 3.*
truth. Where we are to consider, that *1. Cor. 13.*
very foundation of any building hath
two offices, that is to say, to vphould
the house, & to strengthen it. The Apostle
here attributeth the both to the Church,
the one, when he calleth her the pillar
of truth, the other when he calleth her
the ground of the same truth. For the pil-
lar also of the earth according to the *Heb. 1. 10.*
brew phrase, doth signify the lowest foun-
dations of the earth. So God is sayd to
shake the pillars of the earth, & elsewhere
to strengthen the pillars of the earth,
that is to say, the very foundations
thereof. *Job. 9. 6. 1. Esal. 24. 3. 1. Cor. 13. 1.*

17. These so manifest and perspicu-
ous words of the Apostle do compell
us at the last to be of our opinion; albeit
after his accustomed manner, at the first, he
wrongfully slandereth vs, affirming that
Catholiks hold, or to vse his owne words,
do blab out this horrible blasphemy, that is to say,
that the truth of God is not strong inough, vnlesse
it be vphoulden by the shoulders of men, and that
the word of God is uncertayne, till by humble

prayer, as it were, it borroweth some certainty from men. And afterward he affirmeth that the Apostle in this place would nothing els, but that the truth of God is supported by the pure preaching of the Gospell. But that which he sayd first is a meere slander, for we do not say, that the truth or the word of God absolutely, and considered precisely in it selfe, receiveth it certainty and strength from the Church, for in this sense it receiveth a most perfect strength and large authority from God himselfe: but in regard of men and in consideration of our knowledge, it receiveth it certainty frō the Church, as afterward we will declare more at large: the which also Calvin in the words immediatly following, acknowledgeth to be most true, when he writeth in this sorte: S. Paul simply vnderstandeth (sayth Calvin) that which in other words he sayth in the tenth Chapter to the Romans, because sayth is by bearing; there wilbe no sayth, vnlesse there be some that preach. Therefore in regard of men, the Church supporteth the truth, because it maketh it famous by her prayse and commendation, because she retaineth it in sincerity and purity, and because she deliuereth and sendeth it to her posterity. Thus Calvin.

18. But that which secondly he addeth

*Infra hac
Constru.
cap. 16. in
fine.*

*Calu. loco
citato.
Rom. 10.
v. 17.*

death, that the truth of God is supported and upholden by the pure preaching of the Church, is indeed most true: but he should haue considered that this pure preaching of the Gospell cannot be found but only in the Church, and that no others but men can preach the pure Gospell. Wherefore if the truth of God be sustained by the pure preaching of the Gospell, it necessarily followeth also, that the Church must be sustained by men, and consequently that the Church of Christ is the ground of truth, albeit not absolutely, yet in regard of vs and our knowledge. So as Beza also is forced to confess the same, explicating those words of the Apostle, *the pillar and ground of truth*: Vnderstand this, sayth Beza, not simply in it selfe but in regard of vs. Thus he.

19. It is therefore manifest as well out of Calvin as Beza, that the Church in regard of vs is the ground of truth, or of the word of God, and consequently of our faith which relyeth thereon. But that which in regard of men is the ground of our faith, that is the true ground thereof, because our faith cannot well, nor must not be considered but in regard of men, seeing that our faith cannot be found but in men only: if therefore in re-

gard of men the Church be the ground of truth, it is also most truly and necessarily the ground of our fayth.

20. Furthermore, that the ancient Church of the holy Fathers did constantly hold the preaching and authority of the Catholike Church to be the ground of our fayth, those excellent words of S. Augustine do manifestly declare, when he writeth thus, disputing against the Maniches. I, sayth he, *would not belieue the Gospell, but that the authority of the Catholike Church moued me therunto:* this sctēce of S. Augustine vexeth our Aduersaries very much. Calvin goeth about to perswade the ignorant people, that S. Augustin speaketh of himselfe yet remayning a Manichean Heretike, and not of himselfe as being conuerted and made a Catholike. But this is a ridiculous euasion, for the words which follow a litle after do shew, that this is a false interpretation of Calvin, *If thou doest hold thy selfe to the Gospell (S. Augustine speaketh vnto a Manichean heretike) I would hold my selfe to those, by whose commandment I belieued the Gospell.* He speaketh therefore of himselfe, as now being a Catholike: and after a few words. *VVhose authority, sayth he, being infringed & weakned, I could not now euen belieue the Gospell it selfe.* Where he sheweth plainly that

S. Aug.
Tom. 6.
contra
Epist.
Manich.
cap. 5.
Calu. l. 1.
Instit.
sect. 3.

(Concerning the ground of Faith.) **20.** that our faith doth so depend of the authority of the Church, that it being weakened or taken away, it could not remaine or continue by any sayth of the Gospell. Whereby it is manifest, that it is false which Iunius writeth, that *S. Augustine* did only speake of the accidentary and not of the necessary cause.

21. Others say, that *S. Augustine* did speake of this, or that booke of the Gospell, and not of the whole Gospell in generall: but the very words of *S. Augustine* doe teach the contrary, because he speaketh euery where of the Gospell it selfe in generall. Moreover one and the same reason is of one booke of the Gospell, and of all the rest, as concerning sayth.

22. Others lastly do answere, that *S. Augustine* did not speake of the Church of histime, but of the primitiue Church wherein were the Apostles who approoued the Gospell. But this solution is also easily refuted out of the words next following: to whom, saith *S. Augustin*, I haue obeyed. saying, Believe the Gospell, why should I not obey them then, saying vnto me, Doe not beliene Manichew? But it is manifest that the primitiue Church spake nothing of Manichew, but that Church only which was in *S. Augustine*

S. Aug.
Tom. 6.
contra
Faustul.
13. c. 4.

since time sayd vnto him, doe not belieue
Manichæus. For *Manichæus* liued many yeares
after the primitiue Church, yea euen after
S. *Cyprian*, that is to say, almost three
hundred yeares after *Christ*, as the same S.
Augustine testifieth, and it is otherwise
sufficiently well knowne that the *Mani-
chean* heresy was vnkowne in the world
before the yeare 277. See *Baronius* in his 2.
Tome, in the yeare 277. in the 2. number
and others following.

CHAP. VI.

*The Arguments of our Aduersaries are
confuted.*

NOw it remaineth we answer
to the arguments of our Aduer-
saries, for by our answers the
difficulty of this whose contro-
uersy wilbe more perspicuously resolued.
Their first argument is, if the authority
of the Church were the ground of fayth,
then it would follow, that our fayth relied
vpon men, and not vpon God, for the
Church consisteth of men. Our Aduersa-
ries do often repeate and inculcate this ar-
gument vnto vs. I answer, that the same
ar-

(Concerning the ground of sayth.) 219

argument, if it were any thing worth, would also proue that we should not be-
lieue Scriptures, because althose who wrot
the books of the Bibles were also men;
but as we do belieue their writings not
because they were men, but because they
had a certaine peculiar assistance of the holy
Ghost who did so gouerne and direct them
that they could not erre: so in like manner
we belieue the Church, and make it the
ground of our sayth, not as it consisteth
of men, but as it hath a speciall and con-
tinuall assistance of the holy Ghost, by
whome she is continually gouerned and
directed: wherby it cometh to passe
that she can neuer erre, as we haue proued
a little before.

Cap. 7.
preced.

2. Wherefore to make the Church the
ground of our sayth is nothing els then to
make the holy Ghost and Christ himselte
the ground thereof. For it is he who spea-
keth vnto vs by the mouth of the Church
according to that saying of S. Paul: *Seeke you
an experiment of him that speaketh in me, Christ?*
And in another place speaking of his own
doctrine he sayth: *therefore he that despiseth these*
things, despiseth not man but God, who also hath
giue his holy spirit in vs. But our Aduersaries do
thinke & speak too basely of the Church,
as though it consisted of men only, as the
Churches

2. Cor. 13.

v. 1.

1. Thess.

v. 8.

Churches of Infidells and Heretikes; seeing that the chiefe part of the true Church of Christ is the holy Ghost, who is as it were the soule and spirit of the Church.

3. But neither is this to make the Scripture or the holy Ghost subiect & inferiour to our men (as our Aduersaries are wile to cauil) but ôly to shew, that the holy Ghost is euery where conformable to himself, & that in all things he neuer differeth or disagreeeth frõ himselfe; Whether he speak vnto vs by the holy Scripture, or by the mouth of the Church, as *Caluin* acknowledgeth, disputing against the *Anabaptists* and *Libertines*, who by such an argument went about to reiect the holy Scriptures, to wit, least the holy Ghost might be made subiect, and inferiour vnto them.

4. The second argument is, that *Christians* may and ought to iudge and examine all things, as the Apostle sayth, therefore the Spirit of euery Christian ought to be the ground of al things. I answer, that by the same argumēt, the *Anabaptists* & *Libertines* reiect d all the Scriptures, that they might only retaine the spirit, as witnesseth *Caluin*, but badly: for euen as *Christians* must discern and iudge all things, so must they also obserue the rule and methode in iudging, which the Scripture doth prescribe

*Calu. l. i.
Instit. c.*

9. sect. 2.

*1. Cor. v.
15.*

*Calu. c. 9.
citat. sect.*

2.

(Concerning the ground of Faith.) 221

scribe vnto them, and which himselfe appointed; but this rule is not euery ones priuate spirit, but the spirit of the whole Church. For it is altogether necessary that the rule of sayth be most certayne & free from all errors, as the spirit of the whole Church is, and not that of euery priuate man. Hereupon sayth S. Iohn, He ^{1. Iohn.} which knoweth God, heareth vs, he who is not of ^{4. v. 6.} God, doth not heare vs: in this we know the spirit of truth, and the spirit of error. We must therefore iudge of euery man, by that they either heare or do not heare the Church, & because they either agree or disagree from the spirit of the Catholike Church.

5. The third argument is, that Catholikes proue the Church and the authority thereof by the Scripture, therefore Scripture is rather the ground of sayth then the Church. I answered first, that the prooffe of the Church which is taken out of Scriptures, when we dispute against heretikes, is an argument called by Philosophers *ad hominem*, and it is deduced out of the premises already graunted, in which manner also the first principles or grounds of euery science may be proued, and out of those thinges also which of themselues are not very strong and certayne. So out of the old Testament against

gainst the *Jewes* we proue the new Testament, albeit this also is the ground of our sayth: because the *Jewes* do admit and receiue the old Testament but not the new, yea also euen out of the *Jewish Talmud* we proue many things against the *Jewes*, because they admit and approue it as the word of God, but yet their *Talmud* is not the ground of our sayth, because this only is, as I sayd, an argument deduced out of such thinges as they graunt vnto vs. So in like manner because almost al heretikes admit the Scripture, and reiect the authority of the Church, therefore when we dispute against them, we proue the authority of the Church by the Scriptures, as premisses already graunted by them. But if we were to deale with *Infidells* or others who doe not admit the Scriptures, then the sayd Scriptures were to be proued by the authority of the Church and not contrarywise. For it is a thing farre better

Infra 18. and more commonly knowne, that there
huiuscō. is a Church, then that there are the holy
87. 5. 10. Scriptures, as afterward we will shew more clearly.

6. Secondly I answer, that there is so great connexion betwixt the Scripture and the Church, that the Scripture may very well be proued by the authority

(Concerning the ground of sayth.) 223

thority of the Church, and againe the church by the authority of the Scripture. Neyther should this seeme strange to our Adversaries. For *Logicians* also know very well that, that which by it owne nature is more certaine & better knowne, may be proued by that which is more certaine and beter knowne vnto vs, by a demonstration, called by them *à posteriori*. And cōtrary wise that which is better knowne vnto vs, may be proued by that which is better knowne and more certaine in his owne nature, by a demonstration called *à priori*. So the cause is proued by the effect & the effect by the cause; as fyre is proued by heate *à posteriori*, and heate by the nature offyre *à priori*. So in like manner by the authority of the Church, the which in regard of vs, is more certayne and better knowne, we proue the Scripture, as it were *à posteriori*, and by the authority of the Scripture, which in it owne nature is more certaine, we proue the true Church of Christ, as it were *à priori*.

7. The fourth argument. *S. Paul* testifieth, that the Church is supported by the ground and foundation of the Prophets and Apostles, that is to say, by their Prophetickall and Apostolickall doctrine, but if the foresaid doctrine be the ground of

of the Church, it necessarily followeth that this doctrine appeareth to be certaine in it selfe, before the Church began to be. The Church therefore must be that which giueth certainty to the doctrine or writings of the Apostles, but rather their doctrine and writings do afford sufficient certainty to the Church. So *Caluin*, I answered first, if we will follow the interpretation of this place alledged by *Beza*, *Caluins* argument wilbe nothing worth. For *Beza* will haue this to be the sense of those words, that the Church is built vpon *Christ* who is the ground and foundation of the Apostles and Prophets, and he will haue only *Christ* to be the groundworke, and the Apostles and Prophets, he saith, were only as the *Architects* and *builders* of this Church, as also all faythfull Ministers of *Christ* are at this day, but not the ground it selfe. *Beza* also addeth, that he is truly *Antichrist*, who attributeth that vnto himselfe which belongeth only to *Christ*, that isto say, to be the ground and foundation of the Church.

8. Out of which doctrine of *Beza* it followeth manifestly, that *Caluin* is truly *Antichrist*. For he attributeth vnto all Ministers of the Church, and to their doctrine, and consequently vnto himselfe and

Calu. lib.
2. inst. c.
7. sect. 2.
Beza in
2. cap. ad
Ephes. v.
 20.

(Concerning the ground of Faith.) 225
and his owne doctrine, that they are the
foundation of the Church, but accor-
ding to *Bez.*, whosoever attributeth this
vnto himselfe is plainly *Antichrist*, because
he attributeth that vnto himselfe which
only belongeth vnto Christ.

9. Secondly I answered, that yet what-
soever *Bez.* sayth, *Caluins* exposition is the
trewer, agreeing therein with *S. Chrys-*
ostome, *S. Augustine*, *Theophylact*, and other *3. Chrys.*
auncient Fathers, that is to say, that *S. inc. 2. ad*
Paul in this place calleth the *Apostles* and *Ephes. 3.*
Prophets, the ground and foundation of fayth, *Aug.*
or that which is al one, their doctrine: for in *Tom. 3.*
the same place he compareth *Christ* to the *in Psal.*
chiefe corner stone, and the foundation of *86. ad v.*
this spirituall building doth consist of *1. The-*
many stones, but there is one lowest and *oph. in c.*
chiefest, to wit, *Christ Iesw*, who supporteth *2. Ephes.*
all, and who is that corner stone which v- *Ephes. 2.*
niteth the *Iewes* and *Gentills* together, as *v. 14.*
S. Paul sayth in the same Chapter.

10. Hence it is that *S. Iohn* in the
Apocalyps affirmeth that this heauently *Apoc.*
Citty hath twelue foundations and not *2. v. 14.*
only one, and *Christ* notwithstanding is
the chiefest of all the foundations, and *S. Aug.*
the foundation of foundations, as *S. Augustine* *Tom. 3.*
sayth, that is to say, of all those twelue *in Psal.*
foundations he is the foundation. *86. in i.*
110.

11. And heere the Apostle vseth t^{he} Hebrew phrase in which it is all one to say, Vpon the foundation of the Apostles and Prophets, & to say, Vpon the Apostolicall and Prophetical foundation. For the Hebrews often vse the *Genitive* case of the substantiue for the *adiectiue*, as a man of bloud & deceit, in the fifth Psalme signifieth, a blouby and deceitfull man.

Psal. 5. v.
7.

12. Furthermore, that which *Caluin* sayth that the Apostolicall and Prophetical doctrine hath it certainty of it self before the approbation of the Church; that indeed is true, but this is the certainty which it hath of it owne nature from God himselfe, but in regard of vs it receiueth it certainty from the Church, as *Caluin* and *Bez.* witness, & as we haue already declared.

Cap. 13.
prae-
dent. 5.
27. &
29.

13. But *Caluin* erreth in this, that he thinketh *S. Paul* to treat in this place of the Scripture, only of the Apostles and Prophets. For not only the Apostolicall Scripture is the ground of our faith, but all the doctrine of the Apostles. And few of the twelue Apostles, to wit, only five, haue written anything, but of the other seauen, there are no writings extant, but yet they all taught; the Apostle therefore speaketh of the Apostolicall doctrine and

(Concerning the ground of Faith.) 227
and only of the Scripture.

14. But neyther do we deny that
faith dependeth of the Apostles doctrine,
yea more then that we say, that our faith
dependeth of the doctrine of the present
Church. For when we affirme that the
Church is the ground of our faith, we *ad Rom.*
do not vnderstand by the Church, the *10. v. 17.*
shoulders or bodies of them who are in
her, but their authority, doctrine and
preaching; for by these thinges faith is
ingendred, and as the Apostle witnesseth,
faith is by hearing.

15. But whensoever we treat of the
true Church of Christ, we do not speake
of that which wanteth true faith, which
is deafe, dumbe, or foolish, and which
also eyther neglecteth, or not vnderstan-
deth the Word of God or Scriptures, for
such a Church is not the true Church of
Christ. But we speake of that which be-
lieueth, which speaketh, which prea-
cheth the pure word of God, which kee-
peth and expoundeth the Scriptures most
faithfully, and which fitly applyeth
them in Sermons & Exhortations. Amōg
vs therefore all these wordes haue one and
the same signification, the Church, the
faith of the Church, the preaching and
doctrine of the Church, the word of

God preached by the Church, and the truth of God proposed vnto vs by the Church. And we vnderstand all these things by the Name of the Church, when we say, that she is the ground of our fayth. For all these things are eyther properties, actions, or offices of the Church which cannot be separated from her.

16. Wherefore our Aduersaries doe erre exceedingly whē they separate euery one of these from the Church, and oppose or obie& it against her as though it were a quite distinct thing from her, nay of the true Church of Christ they make her the Sinagogue of Sathan. Therefore the Apostolicall & Propheticall doctrine must not be separated and made opposite vnto the Church, as *Caluin* doth, seeing that it is an essentiall part of the visible Church. *Caluin* therefore disputeth as if one should make this argument: A man without his soule neyther seeth, speaketh, nor vnderstandeth; therefore a man neyther seeth, speaketh, nor vnderstandeth.

17. But peradventure some will say. We haue said a little before, that faith is the ground of the Church, and now we say, that the Church is the ground of faith,

(Concerning the ground of sayth.) 229

faith, wherof the one seemeth to be contrary to the other. I answered, that heerin there is no contrariety. For there be two kindes of faith, the one is the particuler faith of euery Christian, wherby together with hope and charity, euery one is iustified, the other is the generall and common faith of the whole Church. The particuler faith of ech one relyeth vpon the Church, to wit, vpon the faith, preaching, and authority of the whole Church. But she her selfe relieth vpon the generall faith and profession, and preaching therof in the whole Church, which is an essentiall part of the visible Church. When therefore we say, that the Church is the ground of faith, we speak of the particuler faith of euery Christian. But when we say, that faith is the ground of the Church, we speake of the generall faith of the whole Church.

19. There are other arguments of our Aduersaries, but we may easily answer therunto by that which hath byn already said, the which Melchior Canus, and Bellarmine do prosecute, and handle more at large, vnto whom we referre the Reader. For they are borrowed of the Anabaptists & Libertines, wherby the authority of the holy Scriptures themselves is no lesse diminished

Canus. l. 2.
de locis
Theol. c.
8. Bellar.
l. 3. de ver-
bo Dei ca
vlt.

minished and infringed then that of the Church.

CHAP. VII.

That the Church doth not only give a bare testimony, but also authority to the Scripture.

THIS matter is heere briefly to be examined, that it may more clearly be vnderstood how necessary the Churches approbation is, to the establishing of the authority of the holy Scriptures. But to the end that it may more clearly appeare wherof we dispute in this place, it is to be considered, that seing that our Aduersaries cannot deny, but that the Church assoardeth some testimony to the holy Scriptures, they affirme, that this testimony of the Church is only a bare testimony, and not a testimony of authority.

2. For there are two kindes of testimonies. The one is called a testimony of authority, because vpon it, the truth of the things testified dependeth. Yt is called

(Concerning the ground of sayth.) 231
called also a necessary testimony, because
without it the thing in question is not
sufficiently testified. The other is called a
bare testimony and not necessary, that is
to say, when such a testimony is not so
necessary, because the matter is otherwise *Ioan. 1. v.*
sufficiently testified. Such a testimony 7.
was that, which S. John Baptist gaue of
Christ. For Christ had sufficient testimo-
nies besides.

3. Of the former testimony of au-
thority, Christ saith: But I do not receyue my *Ioan. 5. v.*
testimony from men, to wit, the testimony *34. & 36.*
of authority & necessary. For of the bare *Ibid.*
testimony he had spoken a little before.
You sent vnto Iohn, and he hath giuen testimony to
truth. But this was a bare testimony: where-
fore Christ a little after said, *I haue a greater*
testimony then Iohn, for the workes which the
Father hath giuen me to profit them: the very workes
which I do, giue testimony of me, that the Father
hath sent me. And the Father that sent me, him-
selfe hath giuen testimony of me. All which
saith Christ of the testimony of autho-
rity. Our Aduersaries therefore say, that
the Church giueth only a bare testimony
to the Scriptures, as S. Iohn gaue to Christ,
but she giueth not a necessary testimony
or that of authority.

4. But that the testimony of the
P 4 Church

Matt. 3.

v. ult.

Matt. 17.

v. 5.

Church, is altogether necessary, as that wherof the authority of the Scriptures dependeth, is very manifest by that which is said in the former Chapter. And by that also which we alleadged in the first disputation, where we shew, that there is now no firme testimony wherby we may know certainly, which booke is canonical and which not, besides the testimony of the Catholike Church. For now neyther are the miracles wrought which God did in tymes past, neyther doth God speake immediatly by himselfe, as he spake in the baptisme and transfiguration of Christ. VVherefore there remayneth only the third ordinary manner, whereby God speaketh by the mouth of the Church. The Church therefore doth not give a bare testimony only to the holy Scriptures, but the testimony of authority, to wit, that wherof the authority of the Scriptures dependeth, as concerning vs and our knowledge.

Supr. c. 3.

f. 13.

huins

Controu.

5. Moreouer if the doctrine of S. Paul stood in need of the Churches approbation, as we haue already proued out of the Scriptures, much more S. Lukes Gospell who was oly S. Pauls scholler stood in need therof, as Tertullian witnesseth, especially because S. Luke receyued not those things which

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which he wrot by reuelation from God, *Tertul.*
as *S. Paul* did, but by tradition from o- *4. contra*
thers, as he hymselfe writeth. And the *Marci. 6.*
same also may be said of *S. Marke*, whose *2. Luc. 2.*
Ghospell, as *S. Hierome* writeth, the Apo- *v. 2.*
stle *S. Peter* approued, and by his authori-
ty he commaunded it should be read in
the Church.

6. But neyther is it true that some
say, that the authority of approuing the
Canonicall bookes was only resident in
the Apostles and the primitiue Church;
but the ensuing Church hath it not. For
the Apostles did not approue all the Ca-
nonicall bookes of the new Testament.
For if they had donne so, there had re-
mained no doubt of many of them for
many ages after the death of the Apostles,
euen among Catholike good men, as we
haue noted before: But many yeares after *Supra ca.*
the Apostles tyme by the generall Coun- *5. Contra*
cells and Decrees of the Church, some *1.*
bookes were approued, wherof there was
before some doubt.

7. Yea more then six hundred yeares
after Christ, there were many Catholikes
who did not receyue the authority of the *Toletan.*
Apocalyps, as appeareth out of the fourth *Concil. c.*
Toletane Councell. *16.*

8. And that which is more, before
P 5 the

the Councellof Trent, ther were many Catho-likes who thought that it was lawfull for them to doubt of all the bookes of the new Testament, the which in tymes past *S. Hierome* seemed to iudge as doubtfull; as are the Epistles of *S. Iames*, the second of *S. Peter*, the second and third of *S. Iohn*, the Epistles of *S. Iude*, the Epistles to the *Hebrewes*, and the *Apocalyps*. And if it had not byn for the Councell of Trêr, or some other new Decree of the Church, none would as yet condemne them as Heretikes, who called those bookes in question.

9. By that which hath byn sayd it appeareth manifestly, that the Canonickall Scriptures receiue their strength and authority, not from the approbation of the primitiue Church, but rather from the approbation of the Church succeeding; yea euen of this present Church, to wit, of the Councellof Trent.

10 Lastly, albeit the present Church should not haue the authority of approving Scriptures, as these men say, yet notwithstanding for three other reasons the authority & testimony of this present Church is necessary. First, because we know not certainly what bookes the primitiue Church hath cyther written, or not

(Concerning the ground of Faith.) 235
not written, approued or reiected, but by
the testimony of the present Church. Se-
condly, neyther do we know whether
those bookes came vncorrupted vnto vs
or no, but by the same testimony. Third-
ly, because we cannot otherwise know
which is the true sense of those bookes.

CHAP. VIII.

*The Argumentes of our Aduersaries are
confuted.*

THE first argument of our Aduer-
saries is: The Church is groun-
ded vpon the word of God; and
by the word also of God it is in-
gended, nourished, and gouerned, and
it is subiect to the word of God as to the
words of her spouse. I answer, our Aduer-
saries do in a manner cōfound the written
word of God, with the word of God in
generall, the which they should not doe:
for ther are three sorts of the word of God
to wit, that which is belieued, preached,
and written. The belieued word is in the
hart of the Church, that which is prea-
ched

ched is in her mouth, and that which is written is in her bookes. Of the belieued and preached Word, the Apostle sayth: *the word is in thy mouth, and in thy hart,* Rom. 10. *this is the word of sayth which we preach.* We v. 8. confesse, that in the belieued and preached word the Church is founded, because by the same it is ingendred, nourished, and gouerned, and that vnto this Rom. 10. word it is subiect and obedient, as vnto v. 10. I- the Words of her spouse. For indeed this bid. v. 14. kind of word is necessary for the Church. *For with our hart (sayth the Apostle) we be- lieue vnto Iustice, but with the mouth confession is made to saluation.* And againe: *How shall they heare without a preacher?*

2. But the nature of the written word is farre different; for this is neyther alto- geather necessary for the Church, seeing that the Church was without it more then two thousand yeares; neyther can the written word be profitable to the Church, vnlesse it be also rightly preached, and belieued. For what doth it profit a man to haue the Bible, vnlesse he rightly belieue and vnderstand it?

3. But the Scripture whereof we now dispute, doth only conteyne the writ- ten word, but the belieued and preached word is contained in the visible Church,

as the necessary and essentiall parts therof: seeing the one is as it were the life in the hart of the Church, the other as it were the speech in her mouth: neither can they euer be separated from her, according to that saying and promise of God:

The words which I haue put in thy mouth shall not depart from thy mouth, nor from the mouth of thy seede, nor from the mouth of thy seedes seede, from henceforth for euermore. Isa. 59. v. 21.

4. Wherefore this argument doth proue the quite cōtrary, for seeing that the written word receiueth it profit and authority from the rightly belieued and preached word, which are the partes of the Church; it is necessary, that the written word receiue that authority and vtility from the Church, as that, wherein only the word rightly preached and belieued is to be found.

5. The second argument: If the Church should teach any thing contrary to the Scriptures we were not to belieue the Church. Therefore the Scripture doth not receiue that authority from the Church, but rather the Church from the Scripture. I answered, that in the same māner it may be said, that if the Scripture should contein any thing against truth, we should not also belieue it; if the holy Ghost

Ghost should utter and speake any lye, we should not believe him. But these conditions are indeed impossible, and blasphemous against God; wherefore they are not only to be admitted, but not euen to be proposed of Christians. For it is impossible that the Church should teach any thing contrary to the Scriptures, for then the holy Ghost should lye, because he should teach one thing by the Church, and the contrary by the Scriptures.

6. The third argument, if the Scripture receiue that authority from the Church, then the Church should be about the Scripture: which seemeth to be very absurd. I answered. That the Church is about the Scripture, may be vnderstood two wayes. First, because the Church exceedeth the Scripture in dignity and excellency, and in this sense, without all doubt, the Church is about the Scripture, for the Scripture is made for the Church, and
 1. Cor. 4. not contrary-wise. *All things* (sayth the Apostles) *are done for you*. Christ dyed for the Church, and not for the Scriptures: the Church belieueth, hopeth, loueth, and prayseth God, but the Scripture doth none of these: The Church shall reigne and liue euerlastingly with Christ in heauen.

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the Scripture shall perish after the day of Iudgement. Lastly the Church contei-
neth in it the word of God rightly be-
lieued, preached, and the Holy Ghost it
selfe, all which do farre exceede the
written word in excellency and dignity.

7. Secondly it may be vnderstood
that the Church is aboue the Scripture,
so as she may change the Scripture, or of
Scripture make no Scripture, or lastly
she may teach somewhat contrary to Scri-
pture, or depart from the true sense of
Scripture: In which sense the *Sectaries* of
this tyme say, that we affirme the Church
to be aboue the Scripture. And thus it
is false that the Church is aboue the Scri-
pture: but neyther is there any Catholike
which in this sense will affirme that the
Church is aboue the Scripture, as *Bellar-*
mine truly affirmeth. For if the Church
were in this sense aboue the Scripture, the
Church should erre, and be opposite vnto
her selfe, because in that the Church
hath once approued the Scripture, she can-
not any more reiect and disproue it, vn-
lesse she contradict her selfe, which is im-
possible.

*Bellar. l. 3. de ver-
bo Dei c. 14. ar-
gum.*

8. The fourth argument. The holy
Scripture receiueth her authority imme-
diately from God himselfe, because he is the
Author

Cap 13.
 preced.
 §. 17. &
 19.

Author of the Scripture, therefore it doth not receiue it authority from the Church. I answere, there be two kinds of certaynties; the one of the thing in it owne Nature; the other in respect of vs: so also there are two kinds of authori-tyes; the one of the thing considered in it selfe, and this hath the Scripture from her principall Author, to wit, God him- selfe: the other is in respect of vs, and this it hath from the Church; as we haue proued before out of *Caluin* and *Beza*. For we know not otherwise that God is the Author of the Scripture with any cer- tainty of sayth, but by the testimony of the Church.

9. And that which we haue sayd of the Scripture, may also be euidently seene in *Christ* our Lord, who is aboue the Scrip- ture. For *Christ* was forced to proue his authority by miracles, that it might the better be knowen and allowed of men. For otherwise the *Iewes* had not beene bound to haue admitted his authority.

Ioan. 15.
 v. 14.
S. Aug.
Tcm. 9.
Tract.
 91. in
Ioan.

Hereupon, saith *Christ*, speaking vnto his disciples of the *Iewes*, If I had not done among them workes, that no other man hath done, they should not haue sinned, that is to say, of Infidelity, not belieuing in *Christ*, as *S. Augustine* very well expoundeth. And

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in another place speaking vnto the Iewes,
he sayth: If I doe not the workes of my Father, Ioan. 10.
believe me not. v. 17.

10. But if the authority of Christ
which was most excellent in it selfe and
immediatly from God, stood in need of
those meanes wherby it might become
knowne vnto vs, to the end it might ob-
lige vs to believe it; much more the au-
thority of the Scripture will stand in need
of it, albeit it be immediatly from God;
to the end it be made manifest vnto vs.
For otherwise we should not be obliged
by the authority therof. But this is not
done now by miracles, nor by the im-
mediate or extraordinary reuelation of
God: Therefore it resteth that we say, it
is done by the ordinary & mediate reuelation
of God, that is to say, by the Church,
or rather by the holy Ghost, which speaketh
vnto vs by the Church.

CHAP. IX.

*That the Church is the Iudge of all Con-
trouersies in matters of Faith.*

SEING that there arise daily so
many disputations and Controuer-
sies of matters of faith, none can
deny, but that there must necessa-
rily

rily be some Iudge appointed, who must define, end, and determine such Controversies, for otherwise there will never be an end of such matters. But it is a great difficulty who must be this Iudge. The Sectaries of this tyme almost all refuse the Iudgment of the Church. For they see very well, that if they admit her as iudge, all their errors wilbe quite ouerthrowne. Wherefore some of them affirme, that the sole Scripture must be the Iudge of all Controversies, and this was the first doctrine of our Aduersaries, to wit, *Luther & Zuinglius*.

2. But our later Aduersaries when they consider, that it is an absurd thing to make the Scripture (being a thing without life) the Iudge, as we haue declared before, they fly vnto their private spirit, the which they will haue the iudge of all Controversies. But least they may seeme to attribute too much vnto themselves, they endeauour to colour their private spirit with the famous title or name of the holy Ghost, affirming the holy Ghost to be the only iudge of all Controversies.

3. Wherefore there are three things heere to be proued. First, that the Scripture cannot be iudge. Secondly, that
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(Concerning the ground of sayth .) 243

neither the private spirit can be it. Thirdly, that the Catholike Church is the only, and most true Iudge of all Controversies.

4. As concerning the first, whereas our Adversaries every where teach, that nothing is to be believed which is not expressly to be found in holy Scripture, it is a strange thing, that they would perswade men, that the Scripture is the Iudge of all Controversies: whereas we read no such thing in any place of holy Scripture.

5. Yea euen in these, testimony is only attributed to the Scriptures, and not Iudgment. *Search the Scriptures* (saith Christ) *Joan. 5. v.* and the same are they that giue testimony of me 19. And hence it is, that the law of God is often called in Scripture in the Hebrew phrase *Eda*, or *Eduth*, or *Tenda*, that is to say, *Psalm.* a Testimony; yea euen in one Psalm it 118. is called about twenty tymes by that name.

6. Morcouer in the Prophet *Isay*, in the same place falsely cited by our Adversaries, that they may prone thereby the Scripture to be the Iudge of Controversies, it is called a *witnesse*, or a *testimony*; and not a Iudge: nay rather to the *Isa. 8. v.* Law, saith the Prophet, and to the te- 10.

stimony.

7. Furthermore, one thing is more absurd, that in matters of such moment, to appoint such a deafe and dumme iudge, and who may also be corrupted for both parties, and whose sentence eyther party vseth indifferently. But it is manifest, that the Scripture is such a iudge, for it can neyther speake nor heare: and so in like manner do all Heretickes ancient and moderne also vse the Scriptures. Lastly almost all our Aduersaries do see, how absurd these things are, and therefore they fly vnto their owne priuate spirit, the which they call the holy Ghost. Wherefore let vs come now to the second point.

8. As concerning therefore this priuate spirit, first there is none who doubteth but that the holy Ghost is the chiefe Iudge of all Controuersyes. But the question is, where this holy Spirit is to be found, and in whome it remayneth.

9. Moreouer it is certaine, that the holy Ghost doth not remayne, or is to be found in any booke (least peradventure our Aduersaries should send vs to their Bibles) but in the hartes of the belieuers. Now we aske, whether this holy Ghost
which

(Concerning the ground of Faith.) 245

which is the Iudge of all, be in the hart of euery belicuer, or rather in the hart of the whole Catholike Church. If they say, in the hart of the Catholike Church, we haue our desire: if they say in the hart of euery priuate man, it will follow that no priuate person can erre in his owne iudgment, seeing that the holy Ghost cannot erre in his iudgment. Heere truly we seeke for that Iudge which cannot erre.

10. Furthermore euery priuate man shall be come the Iudge of the whole Church, if euery such priuate person haue this spirit, which is the Iudge of the whole Church: whereupon there will ensue a great confusion in the Church of God.

11. Besides that, if euery belicuer be the Iudge, the our Aduersaries must needs admit the auncient Fathers as Iudges of all Controuersies, the which they will neuer do, for they dare not deny, but that the auncient Fathers were true belicuers: why therefore do they attribute vnto themselues that which they so vehemently deny to all the auncient Fathers?

12. Moreover, if euery belicuer cannot erre in his iudgment, much lesse can

a great many such erre, and least of all can the Church of all belicuers erre. Wherefore whatsoeuer our Aduersaries say, they wilbe forced to confesse and graunt, that the holy Ghost is the Iudge as he remaineth in the whole Church, speaking and iudging by the mouth therof: and in this manner euen out of our Aduersaries doctrine we gather by a necessary consequence our opinion.

13. Lastly, that which they affirme that the priuate spirit of euery particuler person is Iudge, is therby declared to be false, that they themselues acknowledge that there is no priuate man which at some tymes cannot erre in his indgment: but heere we inquire for a Iudge which cannot erre. For otherwise in matters of such moment, and of which our eternall saluation dependeth, we should dangerously be forced to haue recourse to an erroneous Iudge, whose iudgement is variable, vncertaine, deceitfull, and oftentimes manifestly false.

14. But now as concerning the third point, that the Church is the iudge of all Controuersies, we proue by these arguments. First, the Church hath all the properties of a fit iudge: for first she hath an exact knowledge, *the holy Ghost shall*

(Concerning the ground of Faith.) 247
shall teach you, saith Christ, all truth.

15. Secondly, the Church cannot be corrupted by any giftes or praiers. For she is, as the Apostle witnesseth, the pillar and ground of truth.

16. Thirdly, the Church heareth, ^{1. Tim. 3. v. 15.} speaketh, giueth her iudgment, and examineth the testimonies of Scriptures and Fathers, as experience it selfe teacheth vs.

17. Fourthly, we are bound to stand to the iudgement of the Church, *VVho will not heare the Church, saith our Lord, let him be vnto thee as an heathen and publican.* ^{Matt. 18. v. 17.}

18. Fifthly, the Church hath power and authority to punish: *VVhat, will you sayth the Apostle, that I come vnto you with a rodde, or in charity, and with the spirit of mildnesse? And in another place, If I come againe I will not spare. And againe, that being present, I may not deale hardly according to the power which our Lord hath giuen me vnto edification, and not vnto destruction.* ^{1. Cor. 4. v. 21. 2. Cor. 13. v. 2. 2. Cor. 13. v. 2. 1. Cor. 13. v. 10.}

19. Sixtly, the Church absoluerh, byndeth, and retayneth sinnes, excommunicateth, as the holy Scriptures doe expressly testify, and our Aduersaries doe also confesse, all which actes belong vnto Iudges, but the Scripture doth none of them. ^{Matth. 18. v. 19. Ioan. 20. v. 23.}

20. The second argument. The holy Scripture expressly affirmeth, that the Church doth sometymes iudge. *I indeed absent in body, but present in spirit haue already iudged as present, him that hath so done: in the name of our Lord Iesus Christ, you being gathered together, and my spirit, with the vertue of our Lord Iesus Christ, to deliuer such an one to Sathan.* And a little after, *Do not you iudge of them that are within: where the Apostle plainly saith, that the Pastours of the Church iudge those which are in the Church.*

21. The third argument is taken from the common practice of the Church, as well in the old as in the new Testament. For in the old Testament the chiefe iudgement of all causes was ordeined by God himselfe: first in the booke of Numbers, and afterward it was confirmed in *Deuteronomy*, in which Iudgment the priestes did sit as Iudges, and the chiefe Iudge who did giue his sentence, for in all thinges which were doubtfull by the expresse commaundement of God, the common people were sent to this Iudgment of the Church, and not only to the holy Scriptures, or to the priuate spirit of any.

22. More-

(Concerning the ground of F. 7th.) 249

22. Moreouer till the comming of Christ, this manner of iudging continued in the old Law. For of it Christ himselfe sayd, Vpon the chaire of Moyses haue sitten the scribes and the Pharisies. All thinges therefore whatsoeuer they shall say to you, obserue yee, and doe yee: this Councell or Iudgment, in the yeares following, by corrupting the Greeke word, the Iewes called *Sanhedrin*, as it were *consistor*, that is to say, an assembly or Councell. *Matt. 23. v. 2. & 3.*

13. In like manner in the new Testament when there arose that controuersy about the obseruation of the legall ceremonies or customes, the Apostles did not send their disciples to the holy Scriptures only, or to the priuate spirit of any, but they assembled themselues together, and defined what was to be belieued. It seemed good (say they) to the holy Ghost and vs. For the holy Ghost is as it were the soule of the Church. And this Decree of the Apostles S. Paul, and S. Barnabas did diuulge and promulgate euery where, as appeareth by the same Chapter, and the next following, where these determinations of the Apostles, are called Decrees or according to the Greek Phrase *κατακρίματα*, that is to say, things already iudged: whereupon *Act. 21. vers. 25.* the Apostles doe

say, that iudging and decreeing they had written this.

24. In the same manner in the next ages, the *Arians*, the *Macedoniās*, the *Nestorians*, *Eutichians*, and other old *Heretikes* were iudged, & condemned by the Catholike Church in the generall Councells holden at *Nice*, *Constantinople*, *Calcedon*, and others.

25. Lastly, our Aduersaries in their Consistories and Assemblies doe vsurpe vnto themselves, the authority of iudges, neither doe they referre the iudgment to the Scriptures alone, or to the priuate spirit of any.

26. Yea *Caluin* conuincd by these reasons confesseth, that the writings of euery priuate person must be submitted to the iudgmēt of the Church. Where he also concludeth thus: Neither therefore, sayth he, do we condemne, or diminish the authority of the Church, neyther do we giue liberty to euery forward fellow to do what he list. I would to God they would shew vs such a Church, as the holy Scripture doth paint or describe vnto vs, we would easily agree about the honour thereof. Thus he. But we will shew in the ensuing Chapters such a Church as the Scripture describeth: I with also we may agree concerning the honour and authority thereof.

27. There are two principall arguments

Caluin
Antid.
contra
Concil.
Trid. sess.
1. in fine

(Concerning the ground of sayth.) 251

ments of our Aduersaries : the first is, that the holy Ghost is not tyed vnto men, but iudgeth freely in whatlocuer it pleaseth him, therefore he is not tyed vnto the Church. But the same argument would proue, that there is no certainty in the holy Scriptures. For they who wrote the Scriptures were men, vnto whome, according to our Aduersaries opinion, the holy Ghost was not tyed. I answere therfore, that the holy Ghost is not absolutely bound, or tyed vnto men, but he is tyed to his owne promise, as also to the words and promises of Christ. For neither the holy Ghost, nor Christ himselfe can deceiue vs in not performing their promises, because as the Apostle sayth, God cannot lie. But God hath promised that he wilbe with his Church, not only one or two dayes, or one yeare, but euen till the end of the world. He promised, that he would giue the holy Ghost to remaine and stay with vs, not for one or two yeares only, but euerlastingly. It is needfull therfore that he performe and stand to his promises.

Tit. 1. v. 2.

Math. vis. v. vlt.

28. The second argument. If those things which we haue said of the Church as Iudge, were true, it would also follow, that the Church is Iudge of the holy

holy Scripture, and consequently of the word of God in generall. I answered that the word of God in generall cannot be called in question, or doubted of by any which professeth Christ. For the diuine faith cannot be without some word of God, but where there is noe controuersy, there is no neede of any Iudge. But if of any one part of the word of God, whether it be written or not written, there arise any controuersy, as for example, of the true sense of the written word, without doubt we must recurre vnto the iudgement of the Church: for it belongeth vnto her to iudge of the true sense of the holy Scripture, and of the exposition thereof (which is the chieffer part of the written word) as also of any doubtfull letter of the holy Scripture: for seeing that in times past, there haue beene many controuersyes of diuers books of holy Scripture, and of the particuler Chapters and parts thereof, as also of the true sense of the letter, and other written poynts of sayth, it is manifest, that noe other Iudge but the Catholike Church hath ended or defined all these controuersyes.

*Ioan. 14.
v. 16.*

29. But in this iudgement of the Church there are two thinges to be considered;

sidered; the one, that the Church doth not iudge of any part of the word of God out of her owne proper sense and iudgment, or at her owne pleasure without the word of God, as her Aduersaries, and namely *Caluin*, do wrongfully slander her: but by one part of the word of God which is better knowen, she iudgeth of that which is lesse knowen, and manifest vnto vs: as for example by the word of God deliuered by Traditions, she iudgeth of the written word of God, and of the true sense therof.

30. The other thing to be considered, is, that when the Church doth iudge of these things they are not men only which iudge as our Aduersaries pretend, *Act. 15. v. 28.* but the holy Ghost also himselfe who iudgeth and speaketh vnto vs by the Church. *It seemed good*, say the Apostles, *to the holy Ghost and vs.* For euen as the actions of a mans body, are not so properly the actions of the body, as of the soule which quickneth and moueth the body: so the actions of the whole Catholike Church, are not so much to be attributed vnto men, who are as it were the body of the visible Church, as vnto the holy Ghost, who is as it were the soule which giueth life and motion to the body of the Church. They therefore

*Calu. in
Antid.
cōtra 4.
sess. Con-
cil. Trid.
in fine.*

therefore who deny this iudgment of the Church, are not only iniurious to the Church, but also to the holy Ghost. Hitherto of the properties, offices, and power of the true Church of Christ. It remayneth now we shew such a Church, as the Scripture declareth, and describeth vnto vs, the which *Caluin*, as we haue sayd before, earnestly desired of vs.

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OF THE
MARKES OF THE
TRUE CHURCH.

The third Part of the second
Controuerſy.

CHAP. I.

*Of the false and true Signes, or Markes of
the Church in generall.*

HAVING in the precedent
Controuerſyes declared, that
Chriſt and all that good is,
can only be found in the
true Church, and that out
of it there is nothing but euerlaſting dam-
nation: now it remaineth that we in-
quire which is that true Church, where
it may be found, and how it is deſcribed
and ſet forth in holy Scripture; for all the
ſectes of heresies go about to challenge
her vnto themſelues, yea euen thoſe who
otherwiſe haue a very bad conceyt and
opinion of her. For they ſee very well
that out of her they can expect or hope
for no ſaluation. But to the end we may
not

not erre in matter of so great moment, we will seeke out the true Markes and Signes, whereby the true Church may be certainly knowne and discerned from euey false and counterfai Church.

Calu. l. 4. Inst. c. 7. sect. 9. & 20. Beza in sua conf. c. 5. Art. 7. Centuriatores 1. Centur. l. 1. c. 4. l. 2. cap. 4. 2. Our Aduersaries doe commonly set downe two signes or markes of the true Church, to wit, the sincere preaching of the word of God, and the lawfull administration of the Sacraments. Beza addeth a third signe to wit, the Ecclesiasticall discipline practised, agreeable to the word of God. The Lutherans annexed vnto these a fourth signe, to wit, an Obedience towards ministers. Of this fourth signe we will speake a little after, for it is reduced to the vnity of the Church. But the three signes set downe by the Calvinists are altogether foolish and friuolous, the which we proue thus.

3. First by the very nature of a signe. For euery signe of it owne nature is a sensible thing, as all teach, following therein S. Augustine; and our Aduersaries confesse this to be true when they treat of the Sacraments: Yea Calvin writeth, that this was alwaies as it were a matter of faith in the Church. And so do all teach now who are of vnderstanding. Truly none will say, that which

is only believed in the Sacrament, is a signe, but that which is seene. But these signes of the Church prescribed by our Aduersaries can neyther be seen nor perceyued by any sense. Yea not euen by our vnderstanding, vnlesse it be illuminated by fayth. For by faith only are they preceyued: because none can know which is the sincere preaching, lawfull administration of the Sacraments or Ecclesiasticall discipline prescribed by Christ, but by faith: wherefore they who say that these are the signes and markes of the Church do not indeed know what they say; euen as if one should affirme, that in the Sacrament of baptisme the ablution and the wordes are not signes, but the effect of baptisme which is not seene, which every man seeth how absurd it is.

4. The second reason. Every signe of any thing must be more manifest and better knowne, then the thing it selfe whose signe it is, because it is put for that end that it may be a signe or token wherby that other thing may be known, but these signes of the Church alleadged by our Aduersaries, are more obscure and vncertaine then the Church it self. For the Church is at the least oftentimes visible as they theselues confesse, but these

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their signes be neuer visible but alwaies
 inuifible, for they can only be knowne by
 faith, as we haue already declared, but that
 which is by faith declared is necessarily
 obscure, because faith as witnesseth the
Heb. 11. v. Apostle, *is the argument of things not appearing,*
 & hence it is, that all sectes do bragge and
 boast that they haue these signes, because
 indeed they cannot be clearly seene of any.

5. The third reason. Our Aduersaries
 do alledge in vayne these signes, for
 therefore do we enquire for signes and
 Markes of the Church, that they which
 are ignorant of her, may thereby come to
 know her, for they who already know
 any thing do not need any signes, as
 for example, he who already knoweth
 very well this Citty needeth no marke
 or signe thereof wherby he may know it.
 But he standeth in need of signes who ne-
 uer saw this Citty. So in like manner
 they who are out of the Church and
 know her not, do most of all need some
 signes and markes wherby to know her,
 but these which our Aduersaries assigne,
 can be knowne by none but by those
 who are already within the Church and
 know her very well, hauing the true faith
 and beliefe thereof, but they cannot be
 vnderstood by those who know not the

true

true Church, to the end they may seeke and fynd her, because they are only perceyued and knowne by faith, they are therefore alleadged in vaine by our Aduersaries.

6. But neyther can these signes be knowne of all those who are in the Church, but only of the more learned in the Church. For euery one of the common people cannot discern which is the *sincere preaching of the word of God, or the lawfull administration of the Sacraments, and the Ecclesiasticall discipline* prescribed by the word of God, for it is necessary that he who knoweth all these things well, should also vnderstand almost all the holy Scripture. Moreouer there is as yet a very great controuersy among our Aduersaries themselues concerning these three signes, whiles that some of them doe contend, & strue, that this is the sincere preaching of the word of God, others that some doe say that this is the lawfull administration of the Sacraments, others that some doe say, this is the discipline prescribed by the word of God, others assigne another quire different from this.

7. But our Aduersaries do in very truth confound the offices of the Church with the signes therof. For to preach sin-

*Supr. c. 1.
huius cō-
s. 9. &
seq.*

cerely, to administer the Sacraments lawfully, and to appoint the discipline of the Church rightly, are the offices of the Church, as we haue declared before, and not the signes therof: these signes therefore being reiected which our Aduersaries do assigne, it remaineth that we enquire out the true signes of the Church.

8. But this is first to be presupposed as it were the ground of all that we are to speake of this matter. That euen naturall reason it selfe doth clearly demonstrat, that there is some true Church of God heere vpon earth. For this is one of those first principles of fayth, which are as euidently proued by naturall reason, as that there is a God. Wherefore the Apostle placeth these two amōgst the first grounds of our faith: *he that commeth to God, saith he, must belieue that he is, & is a rewarder to them that seeke him.* But they which so seeke after God, that they may be rewarded by him, are without all doubt in the true Church.

*Hebr. v.
6.*

4. Moreouer naturall reason it selfe doth euidently teach vs, that it is an absurd thing to thinke that there is no way left by God for mento obtaine their eternall saluation, seing that this is quite opposite to the prouidēce of God, & to his infinite goodnesse: but there is no other way be-
sides

sides the Church, as we haue declared before; but because there are so many & so diuers opinions of men concerning this so necessary a way to salutiō, there are also certaine signes & markes therof set downe, that we may the better vnderstand which is indeed the certaine and most true way.

10. Out of these which we haue now said, followeth first, that that which we haue insinuated before is most true, to wit, that it is more certaine & euident that there is the holy Scripture, seeing that it is manifest by naturall reason that there must needs be some Church of God heere vpon earth, the which is not so euident of the holy Scriptures.

11. The second thing which ensueth is, that to these signes of the true Church these two cōditions are altogether necessary. The first is, that they must be such as that they may not only be perceiued by sayth, and our vnderstanding, but euen by sense it selfe, for otherwise they cannot be true signes, as we haue already proued. The other is, that they be knowne and manifest to all men, euen vnto *Infidells*, seeing that otherwise they cannot help them, or conuince and bring them to the true Church. For the Church of Christ, as the Prophet re-

Cap. 2.
huius
cōtro-
uersiæ.

Supra cō
14. huius
controu.
§. 5. in
fine.

Isa. 35. v
8.

Bellarmin. stitich, is a direct way, so that fooles, that is to
per totū say Infidells, cannot erre by it.

l. 4. de

Eccles.

Bozius de

signis Ec-

clesie.

Coccius

Tom. I.

per 10-

sum. l. 3.

12. Of these signes of the true Church
Bellarmino, *Coccio*, and *Thomas Bozius Engu-*
binus discourse at large, who hath gathered
 twenty tower signes in all of the true
 Church, all which he manifestly proueth
 to agree to the Roman Church: out of
 these Authors more signes may be re-
 quired.

13. But we regarding our inten-
 ded breuity, will only alledge foure,
 which are set downe in the *Nicene* and
Constantinopolitan Creed, that is to say, that
 this true Church is *One*, *Holy*, *Catholike*,
 and *Apostolicall*. For these foure signes are
 so certayne, that they cannot be reiected
 euen by our Aduersaries. First because they
 are expressly set downe in holy Scrip-
 ture, as we will shew in the next Chapter.
 Moreouer our Aduersaries do professe
 that they admit and receiue three Creeds
 to wit, the *Apostles Creed*, the *Nicene*, and
 that of *S. Athanasius*. But in that which we
 call the *Nicene Creed*, these foure signes of
 the Church are expressly set downe,
 wherof we will now speake more par-
 ticularly.

Rupell.

Cōfess.

Artic. 5.

in fine.

CHAP.

CHAP. II.

*That the true Church of Christ is One,
Holy, Catholike, and Aposto-
licall.*

S. *Augustine* very well admonisheth vs, that when we dispute against heretikes which do admit the holy Scriptures, we should proue the true Church of Christ & the signes thereof out of the sayd holy writ. For as the same holy Father noteth in another place, the Prophets had spoken more obscurely of Christ then they did of the Church, because by their Propheticall spirit they did see that there would arise greater strife & debate about the Church thē of Christ himselfe. We will therefore heere proue these foure signes of the Church. First out of the Scripture, and secondly by naturall reason, seeing that these signes must be such as may conuince those which do not admit the Scriptures, as we haue declared in the precedent Chapter.

1. The first signe of the true Church of Christ is *vnity*. For there is a threefold vnity, necessarily preached in the Church

*S. Aug.
Tom. 7.
de vnit.
Eccles.
cap. 3.*

*S. Aug.
Tom. 8.
cō. 2. in
Psal. 30.
super ea
verba v.
12. qui
videbant
me foras
fugerunt
à me.*

of Christ. The first is, of all the members with Christ, who is the supreme head of the Church, the which is effected by fayth; wherefore it necessarily followeth, that there must be but one fayth of all the members of the Church. *One Lord and God*, saith the Apostle, *and one faith*, and againe, vntill we all meete in the v-

Ephes. 4.
v. 5. Eph.
4. v. 13.

3. The second Vnity is of all the members among themselues: for as he who dissolueth the first vnity is an heretike: so he, which violateth this is a schismatike: wherefore Christ sayth, *in this all men shall know that you are my disciples, if you haue loue one to another*. And the Apostle, *That there might be no schisme in the body, but the members togeather might be carefull one for another*. Finally, *God is not the God of dissention, but of peace: as also in all the Churches of the Saynts I teach*, sayth the same Apostle.

Joan. 13.
v. 15. 1.
Cor. 1. v.
12. 1. Cor.
14. v. 33.

4. The third vnity is betwixt the faythfull people and their Pastours by obedience, the which whosoever dissolue are also to be accounted schismatikes: of this the same Apostle writeth thus: *Obey your Prelates, & be subiect to them*, & this is that fourth marke of the Church assigned by the Lutherans, as we haue sayd in the precedent Chapter, the second §.

Hebr.
13. v. 17.
1. p. pra-
dent. §.

5. This

5. This threefold vnity is very sensible, the which may easily be perceiued euen by any *Infidell*. For the disagreement of doctrine concerning matter of fayth may easily be heard, the dissensions of the people among themselves or with their Pastours may manifestly be perceiued.

6. Finally euen naturall reason it selfe proueth this to be one of the most certaine signes of the true Church. For God cannot teach contrary and opposite doctrine, because he then should be a *lyar*, which according to the apostle is impossible. *Hebr. 6. v. 18.* In like manner naturall reason sheweth that God, which is goodnesse it selfe cannot be the author of schismes, and dissensions, but of concord, peace, and vnity.

7. The second signe is *Holinesse*: the holy Scripture is full of testimonies and authorities, whereby this signe is most euidently proued and declared. For *S. Paul* in the beginning of almost all his Epistles calleth the Churches vnto whom he writeth, *Holy*, as is to be seene in the beginning of the Epistles to the *Romanes*, to the *Corinthians*, to the *Ephesians*, to the *Philippians*, and to the *Colossians*: and *S. Peter* called the true Church, an *holy Nation*. So also *2. Petr. 2. v. 9.*
Christ

Joan. 17. Christ himselfe sayth. For then I doe sanctify
v. 19. 1a. my selfe, that they also may be sanctified in truth.

Petr. 1. Lastly that sentence is often repeated in
v. 16. the holy Scripture the which S. Peter ci-
 teth also out of the old testament, *be ye holy,*
because I am holy.

8. The signe also is visible vnto all,
Matt. 5. first because this sanctity is to be seene
v. 16. by good workes, that they may see, saith
 Christ, *your good workes, and may glorify your*

Ad Titu Father which is in heauen. Secondly this san-
2. v. 1. & ctity may be seene by their pious and
 8. holy doctrine. For it is necessary that the
 true doctrine of God, be holy, sound
 and irreprehensible. Thirdly, this sancti-
 ty is seene by the miracles, wherby God
 himselfe testifieth and confirmeth the
 sanctity of his Church. And, *them that be-*

Marc. lieue, saith Christ, *these signes shall follow: in*
v. 17. *my name they shall cast out Diuells.*

9. This signe also of Sanctity is eu-
 dent to all, euen by naturall reason. For a
Matt. 7. good tree bringeth forth good fruit. And con-
v. 18. trariwise a bad tree bringeth forth ill fruite.
 Moreouer wicked doctrine which is ey-
 ther against the Law of Nature or good
 manners cannot be of God: on the other
 side the doctrine which is agreable to the
 Law of nature and good manners is of
 God, Finally true miracles do conuince
 that

(Markes of the true Church.) 267

that there is the true Church of Christ where such miracles are done, seeing that true miracles can only be done by the power of God, for (even as God alone hath made and ordayned all thinges: so God only can change at his pleasure the Natures of thinges, and the naturall order therof, according to that laying of the Prophet David, Blessed be our Lord God of Is- Ps. m. 72
raell, who can only worke miracles. But God v. 18.
who is goodnesse it selfe cannot testify or approue any false doctrine by miracles.

10. The third signe of the true Church is, that it is Catholike, or Vniuersall, and that two waies. First because it continueth alwaies, as we haue proued already. Tom. 7.
Secondly it is also Catholike or vniuersall, because since the comming of Christ pertotum
it is dilated and propagated ouer all the lib. de vni.
whole word. Eccles.
Gen. 12
v. 3. Gen.

11. S. Augustine vseth this argument most of all against the Donatists to shew Psal. 1. v.
the true Church. For first God promised 8. Psal.
Abraham, that all Nations should be blessed 1. v. 8. 6.
in his seed, and afterward he confirmed 11. Act.
the same with an Oath. So God the Fa- 1. v. 8.
ther said vnto Christ: Aske of me, and I will Rom. 10.
giue thee Nations for thy inheritance, & the limits v. 18.
of the earth for thy possession. Many such like v. 6.

places

places are in the Psalmes, and in the new Testament.

12. And this signe is also visible, because that which is euery where, and at all tymes, may be seene of all men, when it is a thing that can be seene as this is.

13. Moreouer this signe is very certaine euen by the light of nature. For naturall reason teacheth vs, that the prouidence of God extendeth it selfe very carefully ouer all those which are his: and that falsity cannot alwaies continue, but must needes be ouercome by truth, and that God is of greater power and able to do more then the Diuell. Yea the beginning and progresse of all false religions, as *Bellarmino* well noteth, are certainly knowne. Finally the worke and counsell of men, but not of God is quickly dissolued, as *Gamaliel* saith in *S. Luke*.

Bellar. l.
4. de Ec-
cles. mi-
lit. c. 5.
¶ 6.
Act. 5. v.
38. ¶ 39.

14. The fourth signe of the true Church of Christ is, that it is Apostolicall, to wit, founded by the Apostles of Christ: and that she hath continued ever since their tyme, till these our dayes, by a continuall succession. For this signe as also the former is the proper marke of the Church of the new Testament, for of it is all our Controuersie. But that the Church

Church of Christ was founded by the Apostles, appeareth euidently by those wordes of S. Paul: built vpon the foundation of the Apostles and Prophets. And we haue already proued the continuall succession of the Church by many testimonies of Scripture. The same also the Prophets do testify in many places.

Ephes. 2. v. 20. Cap. 2. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15. Moreouer seeing that there are, as the Apostle sayth, alwayes Pastors and Doctors in the Church, without whom she cannot consist and continue, as our Adversaries confesse, it necessarily followeth, as we haue declared before, that there hath alwaies beene a continuall succession of these Pastors & Doctors in the true Church of God.

16. But that which many do say, is both foolish and frivolous, to wit, that there hath beene alwayes a continuall succession of doctrine in the Church, but not of persons. For seeing that true doctrine must needs proceed from some persons, and those of men (for not Angells but men doe teach now adayes) if the true doctrine continueth, it is also necessary that the men which teach this doctrine continue still, and such also as are lawfully called to this office, as we haue proued before.

Supra c. 8. huius contro- uersie.

17. This

17. This continuall succession is also a visible signe, because in some parts or persons thereof it may be scene at all tymes, as successiue and transitory things are wont to be scene: for in this manner only can a riuer, for example sake, & tyme it selfe be scene.

18. Finally this signe is also certaine and euidently well knowne among the *Insidells*: for vnlesse this succession be continuall, the true Church of God shall altogether perish and decay, all honor & worship of the true God wilbe overthrowne, and there will remayne no way for men to their eternall saluation. But on the other side where there is a continuall succession, and a neuer-interrupted continuance of the same Religion, there appeareth sufficiently a great providence and a singular assistance of Almighty God towards men.

19. Furthermore that which we haue hitherto sayd of these foure signes might suffice, but that the pertinacy and inconstancy of our Aduersaries is so very admirable and great. For albeit in one place they acknowledge themselues to receiue the *Nicen Creed*, wherein these foure signes of the Church are expressly contained, yet notwithstanding elsewhere when they

*Rebell.
Confess.*

*Art. 5 in
fine.*

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they see themselves manifestly convinced by these signes of perfidious dealing, they do vterly reiect the. For Beza in his booke of the true & visible signes of true Catholike Church (wherein notwithstanding he goeth about nothing els but to establish those his inuisible markes of the Church) albeit he affirmeth that his followers doe acknowledge all those *Creedes* which haue beene alwayes approued by the common consent of the whole Church, to wit that of the *Apostles*, the *Nicene*, that of *S. Athanasius*, the *Constantinopolitane*, and the *Calcedon*, yet for all this, he impugneth these markes of the Church, of which he knoweth that he and his are altogether destitute, and especially the fourth, which is deduced from the *Apostolicall succession*.

*Exatibie
lib. in 3.
volum.
Tract.
Theol.
Beza
Tract. 8.*

*Habetur
h. 10 p.
138. sub
fin. edit.
Geneu.
Anno.
1582.*

20. He therefore obiectioneth these signes that they are not proper vnto the Church *quarto modo*, as *Prophyrius*, and other *Logicians* define *proprium quarto modo*, because they doe not agree to the true Church only. For vnity and succession may also be found amongst wicked men as appeareth by the *Iewes* and *Mahometes*. But these are easily answered. For these signes are not alledged as properties *quarto modo*, as *Beza* thinketh, but rather as it were accidents by the collection, wherof

*Ita Beza.
p. 137. in
princip.
vbi su-
pra.*

Indiui-

*Porph. c.
de specie.
in p. 18.*

Individua are distinguished one from another, as the same *Porphyrus* teacheth: for those accidents, whereby *Individua* are distinguished, may be found separated one from another in diuers substances, but not all gathered together in one.

21. Wherefore, seeing that the Church is one, singular, and indiuisible, we must not only alledge the properties thereof, but also other signes, as it were qualities and accidents, whereby this true Church may be distinguished from all others. For albeit some one or other of these signes may be found in some other things, yet they cannot all sower together be found any where, but in the true Church.

22. Therefore any one of these signes considered by it selfe, separateth the true Church from the false, as for example, the vniuity of doctrine, and continuall succession doth separate and distinguish her from any hereticall Church: but all these signes or markes ioyned and vnited together do distinguish the Church of *Christ* altogether from every false Church: and this is sufficient that they may be called most true

*Supr. c. 1.
huius cō-
trouers.*

23. We surely haue already in the beginning of the precedent controversie spoken

spoken of the true properties of the Church, to wit, whē we declared that she is the *spouse, body, Kingdome, inheritance, and city of Christ*, for these are *propria quarto modo*, and in this manner they all; alwayes, and only agree to the true Church of Christ.

24. Moreover seeing that these properties are so inuisible, as that they cannot be perceyued by any sense, but only by faith, they are not sufficient to conuince Infidels, Heretikes, and others which want true sayth: and for this cause other visible signes are also necessary which may be perceyued by all, as also conuince them, of which sort are these foure signes which we haue now alledged.

25. That in the meane tyme we may omit, that the late and new vpstart Churches of our Aduersaries are so much worse then the Churches of Iewes and Infidels, because sometymes in these some one or other of the aforesayd signes may be found. But in our Aduersaries Church as we will shew hereafter, not one of them can be found.

*Infr. cap.
22. hūmā
CONTRON.*

CHAP. III.

That the Roman Church only, is the true Church of Christ, is proved by the properties of the true Church.

HITHERTO we have described out of holy Scripture the true Church of Christ, and that by the properties, offices, and peculiar signes therof. Now it remaineth that we by the same enquire and examine in what part or place of the world this true Church of Christ may be found, the which will easily be done, if we declare that all these propertyes, offices, and signes must needs agree to some one. We therefore do affirme that all the offices, properties, and signes of the true Church do only agree to the Roman Church.

2. It is heere notwithstanding to be considered, least some perchance by the ambiguity or equiuocation of the word be deceyued, that we doe not vnderstand by the Roman Church, that which

which is only at Rome, as our Aduersaries go about to perswade the ignorant, but plainly every Church which agreeth in the vnity of the same faith with the Roman, and which obeyeth the Bishop of Rome, wherfoeuer that Church be, whether at Rome, or els where, yea euen the furthest part of the Indyes. Moreover that this Roman Church thus vnderstood is the only true Church of Christ, and consequently that out of her we cannot hope for eternall saluation (seing that out of the true Church, as we haue sufficiently declared before, we cannot be saued) we will evidently demonstrate by all the properties, offices, and signes before alledged of the true Church. And first we will speake of the properties, to wit, of those which agree vnto her *quarto modo*. For all these do very well agree to the Roman Church, and to no other. The which we declare in this manner.

Cap. r.
huius
Contro-
uers.

3. First the Roman Church is the spouse of Christ. For that she was betrothed and espoused vnto Christ by true faith, those wordes of the holy Scripture do plainly testify: *Your faith, saith the Apostle writing to the Romans, is renowned in the whole world.* And a little after S. Paul

Rem. 1. 8.

professeth himselfe to agree in the vnyty of faith with the Roman Church, that is to professe the Roman Faith, and not that of *VVittemberge*, as *Luther*; or that of *Geneua*, as *Caluin* did. Wherefore with good right we professe our selues not only to be the children of the Catholike, but also of the Catholike Roman Church and faith, the which *S. Paul* also manifestly professeth himselfe to be.

4. But our Aduersaries obiekt, that the Church of Rome in the Apostles tyme had the true faith, but afterward she forsooke and lost it. So in tymes past those Heretikes which were called *Donatists*, when they were vrged by the arguments of Catholikes, were wont to say, that indeed the Church of Rome was famous ouer all the world in the Apostles tyme, but in their tyme she perished in all the other partes of the world and remayned only among the *Donatists* in *Africke*, whome *S. Augustine* refuterh very well, and we imitating him herein will vse this kind of argument: That the faith of the Roman Church was once the true and sincere faith, the holy Scripture doth expressly testify: but that the same Church afterward forsooke or lost her former faith, is no where extant in
holy

S. Aug.
Tom. 7.
de vnit.
Eccles.
cap. 12.

holy writ: therefore we must not believe that which is so expressly against the Scripture.

5. And this argument indeed vrgeth much more our Aduersaries then the *Donatists*, seing that they teach, that we must believe nothing which is not expressly in Scripture, but this is no where to be found expressly therein, to wit, that the Roman Church forsooke or lost her faith which she had receyued from the Apostles. And truly there can be no greater signe of the want of learning and iudgement then to think that, that Church forsooke and lost her faith, whole faith euen the expresse word of God doth so greatly commend vnto vs, vnlesse this her forsaking and loosing of her former true faith can be proued out of the same word of God.

6. Our Aduersaries indeed say, that they will proue it in some particuler points of faith, but they will neuer be able to performe their promise, as in euery particuler Controuersy will appeare.

7. Moreouer God promisceth to this espouse of Christ, by the Prophet *Isay*, the which he also confirmed with an Oath, that she should be inuested and adorned

with diuers Nations and People. For so speaketh God to the Church: *Lift vp thy eyes and looke round about thee, and see: all these are gathered together, they are come vnto thee.* As I line, saith our Lord, thou shalt be inuested with all these, as with an ornament: & thou shalt cōpasse them about vnto thy selfe as a spouse. So the Roman Church hath alwaies had and still hath many Nations and People subiect vnto her, wherewith she is inuested and adorned, the which euen our Aduersaries cannot deny.

8. Secondly the Church is the visible and mysticall body of Christ, but in the Roman Church there hath alwaies byn, and now also there is the visible body of Christ consisting of diuers members and states: as also of Doctours and Pastors, wherof S. Paul speaketh, writing to the Ephesians and Corinthians,

9. Thirdly the Church is the Kingdome of Christ, but in the Romane Church there hath alwayes & now also is the visible Kingdome of Christ, and that such a one as the Prophet Isay described when he sayth, that Kings and Queenes shall be thy nurses. For there hath euer beene since the conuersion of Nations, many Kinges and Monarkes who haue agreed in vntity of sayth, with the Ro-

Isa. 40. v.
28.

Ephes. 4.
v. 11. &
22. I. Cor.
12. v. 12.

Isa. 46. v.
23.

Romane Church, and have acknowledged alwayes the Bishop of Rome to be the chiefe head and Pastor of all the whole militant Church, as may appeare by that which Coccius hath set downe in his Catalogue to this purpose.

Coccius
Tom 1. l.
art. 7. 8.

10. Furthermore the Prophet Jeremy thus describeth the future Kingdome of Christ. *This sayth our Lord, If my couenant can be broken and made voide with the day, and my couenant with the night, so that there be neither day nor night in their due tymes; then my couenant can be broken with my seruant David, that there shall not be a sonne of his reigning in his throne, and the Lewites and Priests my ministers: as the starres of the heauens cannot be numbred, nor the sands of the sea measured; so will I multiply the seede of my seruant David, and the Lewites my Ministers.* Thus sayth God by his Prophet of the Kingdome of Christ his sonne, and of the Lewites, and Priests ministring vnto our Lord, and of the infinit number of them, which is manifest to haue byn fullfilled hitherto in the Roman Church:

11. Fourthly, the Church is the Inheritance of Christ, to wit that which according to the oracles of the Prophets extendeth her self to the very boundes and limits of the whole earth, which is in the eyes of all Nations, the which all the corners of the earth shall see, &

Psal. 2.
v. 8.
Psal. 1.
v. 7.
8. lsa. 52.
v. 10.

Maab. 1.
v. 17.

lastly which is extended from the east to the west. But in the Roman Church there hath alwayes byn such an inheritance of Christ.

S. Leo
serm. 1. in
Natal.
Apost.
Petri &
Pauli.

12. Hereupon are those famous words of S. Leo to the Citty of Rome: These are they who haue exalted thee to this glory, that being a holy Nation, a chosen people, a priestly & a princely Citty, by the holy seate of S. Peter made the head of the world, should haue a more large command by the means of diuine Religion, then euer thou hadst by terraine domination. For albeit thou being famous, renowned for many victories hast extended the limits of thy Empyre both by sea and land, yet notwithstanding it is lesse which thy warlike labour hath subdued, then that which the Religion of Christ hath made subiect vnto thee. Hitherto S. Leo.

13. Morcouer S. Prosper the great glory of Aquitania, and dearly beloued friend of S. Augustine, and who defended egregiously his doctrine against the Pelagians, in a certaine booke written in verse against the same Pelagians, speaking of their heresies writeth thus:

S. Pros.
in lib. de
Ingratis
const. Pe-
lag. 4. 2.

When this infectious pestilence arose,
Rome Peters seat first gaue it deadly blowes:
Which made the head of pastorall dignity,
Vvhereto the whole world should obedient be,
Could more now subiect by Religions law,
Then her fierce armies erst could keep in awe.

Thus

(*Markes of the true Church.*) 181

Thus wrote he a 1200. yeares ago.

14. But in this our age the sayth of the *Romane Church* is propagated, and preached in the most remote Countries of the *East* and *VWest*. Yea euen vnto the furthest parts of the world, in so much that the children of the Church of *Rome* come oftentimes from the *East* to the *VWest*, according to that of the Prophet *Malachy*: to wit, *frō the East Indies to the VWest*, and they cōpas the whole globe of the earth to the end they may preach the sayth of the *Roman Church* euery where. Wherefore the sayth of the *Roman Church* is preached & receiued in this our age in many & more remote places of the world, the euer it was in the Apostles tyme, the which is most assuredly testified by the letters and books euen of them, who write what themselves haue seene.

Malac. 1. 11.

15. Fiftly, the Church is the *City of Christ*, placed vpon a mountaine, which cannot be hidden; so the Church of *Rome* *Matt. 5.* hath alwayes byn visible euer since the Apostles tyme: neither can it euer be hidden. By these it appeareth that all the true properties of the Church of *Christ* agree to the Church of *Rome*.

v. 14.

16. But that they cannot agree with any other, it appeareth sufficiently by that

that our Aduersaries can assigne no Church which can haue these properties. Wherefore it is necessary that they confesse the Church of Rome to be the true Church of Christ, or truly, which is most absurd, that Christ hath wanted and beene deprived of his spouse now for the space of a thousand yeares and more, as also to haue wanted his body, City, Kingdome, and Inheritance.

CHAP.

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CHAP. IIII.

That the Church of Rome is the true Church of Christ, is proued by the offices of the true Church.

IN the precedent Chapter we haue ^{Supr. 18.} proued, that the Romane Church ^{huius} is the true Church of Christ by the ^{Contro-} properties of the same: now it ^{uers. 3.} remaineth that we proue it by the peculiar ^{4. & 5.} offices and functions of the true Church: many reasons may be deduced out of these, but we will briefly touch only the chiefest.

2. The first reason is taken from those very signes which our Aduersaries assigne, that is to say, the true and sincere preaching of the word of God, and the lawfull administration of the Sacraments, which are indeed offices and not signes of the Church, as we haue sayd before; but whether they be signes or offices, by them it is evidently proued that the Romane Church and no other is the true Church of Christ. But for the space of a thousand yeares last past the Sacraments were nowhere lawfully administred, nor the word

word of God sincerely preached, but in the Church of Rome. For our Aduersaries cannot name any Church, wherein these things haue beene done. Therefore eyther the Roman is the true Church, or els Christ hath had no Church for the space of a thousand yeares and more.

Calu. l. 4.

Inst. c. 2.

sect. 11. &

21. Beza

de notis

Eccles. p.

145. in

fine Ge-

neu. edit.

an. 1582.

Calu. sect.

12. citat.

3. Neyther must our Aduersaries an-
[were vs with Calvin and Beza, that their
Church indeed remained in the Pope-
dome (for they cannot find it any where
els) yet halfe destroyed and filthily corrup-
ted and defaced with many errors. For
heere we inquire after the true Church
of Christ, and not such a prophane and
filthy Church which Calvin describeth,
wherein Christ as it were lyeth halfe dead
and buried, the Gospell ouerthrowne, &
piety banished, the worship of God al-
most quite abolished: for such a Church is
not indeed the true Church of Christ, but
a denne of Diuells.

Supr. c.

4. huius

cont.

Moreouer they must not heere run
to any inuisible Church altogether yn-
knownen both to themselves and vs, the
which our Aduersaries seeme to establish.
For we haue sufficiently declared before,
that the true Church of Christ hath bene
alwayes visible. Wherefore it is necessary
they shew vs some other visible, besides
the

the Roman Church, wherein for a thousand yeares past the Gospell hath bin publicly preached in the same manner they preach it now, and the Sacraments publicly administred as they are now, and that continually also without interruption: Or truly they must confesse, that the *Roman Church* is the true Church of *Christ*. For in this the old and new testament hath alwayes byn publicly preached without any intermission, and all the Sacraments publicly administred, and that sincerely and lawfully according to the Doctrine of *Christ* and his *Apostles*, as we will here after declare in the Cōtrouersyes concerning the Sacraments.

5. The *Lutherans*, that they might avoid this argument, fled to the *Grecian Church*, where they affirmed the true Church of *Christ* remayned. But they were presently reiected and condemned by them, as may be scene in the answer of *Ieremy* the Patriarch of *Constantinople* to the *Germanes*, written in *Greeke* in the year 1576. Neyther do the *Grecians* agree from the *Roman Church* in those pointes which are now adayes in Controuersy, but in that one article of faith wherein they affirme, that the holy Ghost doth only proceed from the Father, and not

*Rupell.
Confess.
Art. 6.*

not the Sonne. The which error even all our Aduersaries which follow *Luther* and *Calain* do condemne, as well as we.

6. The which when the later *sektaries* well perceaued, they were forced at length to fly to those Heretikes which were in tymes past condemned by the whole Church, amongst whome they seek for their Church: Where we are to consider three things against the great boldnesse of these men.

*Cap. 3. bu-
ius Cont.
Geneb. in
Chron.
Coccius
Tom. 1. 1.
8. art. 2.
Hisor.
Magdeb.
Luthe-
ran.*

7. The first is, that the true Church hath alwaies continued, as we haue declared before out of the Scriptures. But these men can neuer shew a continuall succession of Heretikes of what religion soeuer they were, but only an interrupted continuance, and that sometymes for a great space together. The which may easily be vnderstood by *Genebrard*, *Coccius*, and all other Ecclesiasticall writers of what religion soeuer they be.

*Lyn-
danius
sabinus.
Coccius
Tom. 1.
lib. 8.
Art. 3.*

8. The second. Our Aduersaries cannot proue all their pointes out of any one ancient Heretike, but they borrow one heresy condemned in tymes past of one, and another of some other, as *Lindanus*, and *Coccius* very well declare at large.

9. The third is, that our Aduersaries

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rics must needs confesse, that those of whom they haue begged and borrowed their doctrine, did erre fouly in many pointes of faith, and therefore there could be no true Church among them. Yea euen those ancient heretikes haue firmly and constantly believed many points with vs against our Aduersaries, as *Doxor Sanders, Gabriel Prateolus, and Coccius* do manifestly declare.

Sander. lib. 7. de visibili Monar. Eccl. Prateol. in Elench. Haret. Coccius Tom. 1. l. 8. Art. 3. & 4.

10. The second reason. The office of the true Church is to bring forth children to God, that is to say, to conuert *Infidels* and *Gentills* from their Idolatry to the Catholyke faith. This the Reman Church hath performed not only in the first fivie or six hundred yeares after Christ, as our Aduersaries confesse, but in euery age afterward she hath done the same. For since the sixt hundred yeare all these Nations were conuerted to the faith of Christ by the children of the Roman Church, the *Germanes, the Francones, Bavarians, Vandalls, Bulgarians, Sclauonians, Polonians, Danes, Moravians, Hungarians, Norwegians, Frisones, Normans, Saxons, Visigothes, Lituanians*, as not only Catholike writers do testify, which *Baronius* alleadgeth, but euen our Aduersaries also in their Ecclesiasticall histories. And in this our

Baron. Tom. 9. 10. 11. & 12. Magdeb. Cent. 7. 8. 9. 10. 11. 12. 13. ubiq. cap.

age how many haue byn conuerted from Idolatry to the faith of Christ in the East and VVest Indies by the preachers of the Roman Church only, none is ignorant.

11. This office of the Church in tymes past Tertullian obserued, VVhat shall I speake of the preaching and administration of the word of God, seing that this office and busines belongeth not vnto them (he speaketh of heretikes) who do not conuert Insidells, but ouerthrowe and peruert Christians?

S. Aug. 12. And S. Augustine for the same caule
Tom 8. saith, that Heretikes are compared to
l. 13. cont. a Partridge by the Prophet Jeremy, where
Faustum it is said, That a Partridge nourisheth and ga-
Manich. thereth together those which she hath not brought
c. 12. forth. For S. Augustine affirmeth, that He-
Jerem. 7. retikes go about to seduce and deceyue
v. 11. Christians whom they see borne againe to
God by the Ghospell of Christ.

13. The third reason. The proper office of the Church is to preuaile against all persecutors. The gates of hell (saith our Lord) shall not preuaile against my Church. Hereupon saith Hilary, This is the proprietie of the Church, that she then preuaileth most when she is persecuted, then she is vnderstood when she is reprehended, then she getteth the victory when she is as it were forsaken. But the Roman Church hath

Matt. 16.
v. 18. S.
Hilar. l.
7. de Tri-
nit. circa
principi-
um.

hath susteyned hitherto many persecutions, contradictions, assaults, and false slaunders, but she hath euer gotten the victory both of the Gentills, Heretikes, & bad Christiāns persecuting the Church of God, as all Ecclesiasticall histories & experience also doth testify. For euen to this day for the space of almost a thousand and six hundred yeares she is still constant, immouenable, and inuincible in despite of all her Aduersaries.

14. Our Aduersaries indeed in diuers bookes published against the Pope of Rome heape vp together many in diuers ages who haue opposed themselves against him, but they can find none who haue at any time quite ouerthrowne the Roman Church. VVe know very well that wicked men are neuer wanting, who vehemently oppose themselves against the deuout seruants of God, but at the last they are all overcome by the Church, and they shall neuer get the victory against her. For Christ did not say, that the gates of Hell should not oppugne his Church, but that they should neuer preuaile against her.

*Balaus
&
Magdeb.
Centur.*

15. Finally looke how many oppugners and persecutors of the Roman Church our Aduersaries heape together

*Matt. 16.
v. 18.*

so many famous monuments vnawares do they erect, by which the triumphes of the Roman Church are commended to posterity, against their wills. But there cannot be a famous victory, vnlesse some conflict went before, & so we see truly fulfilled in the Church of Rome, that which lóg before was foretold by the Prophet Dauid in the person of the true Church of God. They haue often oppugned me, euen from my youth, but they could not preuaile, the which is better expressed in the Hebrew text, as may be seene in the Latin Edition.

Psal. 128.
Vel iuxta
Heb. 119.
v. 2.

16. This continuall victory of the Romane Church against her enemies S. Paul foretold very clearly when he wrote in this manner to the same Church: the God of peace wil crush Satan vnder your feet quickly. To this very place appertaineth that which S. Hierome writeth, to wit, that the Roman faith being confirmed by the althority of S. Paul, cannot be changed, albeit an Angell should teach the contrary to that which was once preached. And before him S. Cyprian, when he sayth, that the Romans are those vnto whom falshood or infidelity can haue noe access.

Rom. vlt.
v. 20. S.
Hier. in
Apol.
aduers.
Ruffin. S.
Cypr.
Epist. 55.
ad Cornel.
seul.
1. Epist. 3.

17. The fourth reason. The office of the true Church to is keepe, and preserve

serue alwayes sayth sound and without any stayne of heresy, which then she performeth, when she discouereth and condemneth all hereticall and erroneous opinions, and when she explicateth and declareth all doubtfull and obscure points of sayth. Moreouer she commaundeth obstinate and wilfull persones to hold their peace. Finally she censureth all erroneous and daungerous books, lest Catholikes be indamaged therby eyther in sayth or in good manners. All these things the *Roman Church* and no other, as appeareth by all historiographers, hath alwayes euer since the Apostles tyme performed, yea there are many heresies the which euen our Aduersaries doe condemne, which were in tymes past not by any generall Councell, but only by the Church of Rome suppressed, as that of the *Palagians*, *Donatists*, *Priscillianistes* &c.

18. The fifth reason. The office of *S. Ambrose* the true Church is by her name & communion to distinguish true Catholikes from false and counterfaite, but by the name and Communion of the *Roman Church*, *Catholikes* were alwayes distinguished from heretikes. He asked the Bishop (sayth *S. Ambrose* speaking of his brother) whether he agreed with the persecuting *Catholicke Bishops*, that is to say, with the *Roman*

S. Greg. Church? So also S. Ambrose and S. Pistor
 Turon. J. Vticensis wholiued in S. Augustines tyme do
 1. de glor. testify, that the Arians were wont to call
 Mart. c. Catholikes, Romans, or Romanists: the
 25. 79. same writeth S. Gregory Taronensis of the A-
 80. rian Gothes which were in Spaine. The
 Vide Bishops also of Spayne being couerted from
 Cōcil. 3. Arianisme to the Catholike sayth, among other
 Tolet. things they condemned a certayne booke
 in princ. set forth by the Arians with this title, The
 & Baron passage of the Romans to the Arian Church. So
 Tom. 3. the heretiks called Paulinians called Catho-
 an. 584. likes Romanists, as Euthimius testifieth. See
 n. 35. in finally now a dayes Catholikes are by
 fine. our Aduersaries called Papisis, and Romanists
 Euthim. of the Pope and Bishop of the Roman
 2. pan. Church.
 tit. 21.

19. The first reason: the office of the
 true Church is to keepe and mayntaine
 the holy Scripture faithfully & continu-
 ally. But our Aduersaries can assigne noe
 other Church as keepers of the holy Scri-
 ptures besides the Roman Church. Ther-
 fore it is only the true Church of God.
 For our Aduersaries cannot say, that they
 receaued the holy Scripture from heauen,
 not from any invisible and vnknowne
 Church, but from the visible Roman
 Church. Wherefore sayth Caluin, It is most
 certaine, that all the writings of the Prophets and
 Apostles

Calu. l. 1.
 Inst. c. 8.
 sect. 9. in
 fine.

Apostles came no other wise to all posterity, but as it were from hand to hand deliuered vnto vs by the auncient Fathers continually from yeare to yeare. Thus he. But none hath deliuered the Bibles frō hād to hand but the Roman Church. Wherefore it is as certaine that the Roman Church is the true Church of Christ, as that the holy Scripture is true Scripture, seeing we do not know this which we haue to be true Scripture, but by the authority, tradition, and testimony of the Roman Church.

20. Vnto this, that also belongeth which we haue proued before, to wit, that the true Church doth not only giue a bare testimony, but also sufficient authority to the Scriptures, for this the only Roman Church and no other abundantly performeth. *Supr. c. 5. huius controuers.*

21. The seauenth reason. The office of the true Church is to iudge of all controuersies which do arise among Christians eyther in points of sayth, or other Ecclesiasticall affayres. But to the Roman Church only, and to no other besides, all controuersies were brought which arose in the Church eyther in sayth or other Ecclesiasticall matters. For vnto this as to the *seate* of S. Peter, and the supreme Church, all had recourse who had any iniury or *Supr. c. 7. huius cōt.*

wrong done them. So S. Athanasius Patriarch of Alexandria, so Peter his successor, so S. Iohn Chrysostome Patriarch of Constantinople, and many others did, of whom Bellarmine and Baronius more at large: the which Calvin also cannot deny.

Baron.
Tō. 1. 4.
3. 6. 67.
Calu. l. 4.
Inst. c. 8.
Jett. 16.

22. Herevnto also it belongeth that the Roman Church hath confirmed all general Councils lawfully assembled, as Bellarmine declareth, and Baronius more at large in euery age.

Bellarmin.
l. 1. de
Eccles.
milit. c.
29. Barō.
loc. cita-
tio.

23. The eight reason. The office of the true Church is to ordaine & appoint lawfull Pastors and Ministers of the Sacraments, and to conferue alwayes the ordinary vocation as we also proued before. But our Aduersaries can assigne no other Church but the Roman, which hath alwayes had this ordinary vocation, and continuall succession of Pastors, and the ordinary authority to send and institute Pastors in the Church of God.

24. The ninth reason. The office of the true Church is to teach a true faith without any error, so that in no one point of doctrine necessary to saluation she may erre, as we haue already proued out of holy Scripture. But our Aduersaries can shew no other Church besides the Romā, which hath not often erred in sayth.

Cap. 8.
hu. con-
trou.
Cap. 7.
hu. cōt.

Neyther

Neither dare our Aduersaries affirme that there is as yet among them any visible Church which cannot erre in sayth. But do most euidently demonstratethat the Roman Church neuer erred hitherto in doctrine concerning matters of faith.

25. And heere it is to be considered that in all other Churches founded by the Apostles, yea in the Patriarks seates themselves, there haue not byn only heresies but also many Archbishops heretikes: but only the Roman Church among them all hath alwaies byn free & vntained with any heresy. The which Calvin doth plainly acknowledge when he writeth, that the Roman Church in the tyme of old heresies was not so troublesome as other Churches were, and that it kept more exactly then therest, the doctrine once deliuered vnto her by the Apostles. But he badly ascribeth this to the power and strengeth of nature, or to the generous disposition of the Romans, & not to the prouidence and grace of God.

26. Much better did the auncient Bishops of Rome referre it to the singular prouidence of God, and to the praier of Christ of the which Christ himselfe speaketh when he sayth. But I haue prayed for thee, Pe-

*Sand. de
visibili
Monar
Eccles.
pertotū
l. 7. Bell.
in quin-
que lib. de
Rom.
Pōtif.
Coccin
Tom. 1.
l. 1.
Artic.
11. & seq.
Baron.
per om.
nes 11.
Tomos 3
Calu. l. 4.
Instit. c.
6. sect. 10.
subfinem.*

*Luc. 22.
v. 32.*

Deu. l. 4.
de Rom
Pont. c.
3.

ter that thy sayth sayle not. And indeed Bellarmine alledgeth seauen auncient Bishops of Rome which attribute this to the prayer of Christ.

Supr. c. 2.
huincōr.

27. The tenth reason. The proper and chiefest office of the true Church is to bring men to their eternall saluation, so that without her helpe, or without her we cannot hope to be saued, as we proued before by our Aduersaries doctrine. We aske therefore of them whether our predecessors who liued vnder the Bishops of Rome these thousand yeares past were all damned or no? they dare not affirme they were damned: but out of the true Church of God we cannot hope for saluation: the Roman Church therefore wherein they liued and obtained their saluation, is the true Church of Christ.

CHAP.

CHAP. V.

By the signes of the true Church it is declared, that the Roman is the true Church of Christ.

WE have declared out of the holy Scriptures that there are foure most certaine signes of the true Church of Christ, all which doe proue the Roman to be the same Church we speake of.

*Cap. 19.
huius
Controu.*

2. First, as concerning the vnity of faith and doctrine; the Church of Rome hath the same faith in all and euery particular point therof with the primitive Church, as also with that Church which hath continued now for the space of almost a thousand six hundred yeares, as *Coccinus* clearely declareth out of the writings of all both auncient and late *Historiographers*, and that through euery article now in Controuersy. And we will hereafter shew in euery one of them the consent and harmony of the Roman Church with the Scriptures and auncient Church. But on the other side among our Aduersaries there are many iarres and dissensi-

*Coccinus
induobus
Tom.
thesaur.*

Coccius
Tom. 1. l.
8. Art.
7. 8. 9. &
10.

ons in points of Faith, euery one of them condemning another of heresy; as the for-
 said *Coccius* manifestly sheweth euen by
 our Aduersaries owne writings: when-
 fore it is most manifest, that there is per-
 fect vnity and agreement in the Roman
 Church concerning all matters of faith,
 and that our Aduersaries doe differ and
 disagree almost in euery article ther-
 of.

3. And heere it is diligently to be
 considered that this doth not happen vn-
 to our Aduersaries by a meere chaunce
 only, or by the malice of some few of them
 as they say it doth, but euen necessarily
 out of the nature and condition of their
 doctrine. For they teach, that there
 should be no Superiour vnto whom all
 should be obedient and submit them-
 selues: no iudge of Controuersyes, whose
 iudgment and definition in those matters
 all should embrace or follow; besides that
 euery one teacheth what he listeth, and
 euery one of them disdayneth to be re-
 prehended or corrected by another,
 wherby there must needs arise many
 iarrs and contentions among them.

4. But in the Roman Church it is far
 otherwise. For if there arise any que-
 stion or Controuersy which can be de-
 fined

fixed and determined by the word of God, presently the Church of Rome endeth this Controuersy, and forbiddeth vnder payne of excommunication any to teach the contrary; and by this meanes every Controuersy in matters of faith amongst Catholikes is forthwith ended. But if the matter be obscure and cannot easily be gathered out of the word of God, nor be very necessary to saluation, then the Roman Church commaundeth both parties that one of them do not condemne the others opinion, as we see practised concerning the Conception of the B. *Virgin Mary*. And in this manner all matters of Controuersy are ended and taken a-*Vide* way. The *Lutherans* being conuincd by *Conc. Trid. sect. 5. post Canon. 5.* this argument doe acknowledge that the *Popes Supremacy* is very profitable and necessary for the Church for the preseruatiō of this vnity and good agreement in all things, as a little after we will euident-*Infr. cap. 14. §. 4.* ly demonstrate out of their owne writings.
5. Secondly, as concerning the sanctity and holinesse of the Church, *Coccinus* declareth very well and briefly, that euen from the very first beginning till now there haue alwaies byn some holy and godly persons in the Church of Rome. *11. 13. 14.*

Yea

Calu. cōc. 10. Gall. in Epist. ad Eph. cōc. 10. in cap. 11. E. pist. 1. ad Cor. c. 9. sub. fin. in 1. ad Tim. Yea that also there neuer wanted some who did very strange and miraculow things. Moreover in the same places he proueth manifestly the great impiety and wickednesse of our Aduersaries, and that there were neuer any true miracles wrought by any of them. Yea *Caluin* himselfe doth often confesse and acknowledge the dishonesty and wickednesse of his followers to be very great.

6. That it cannot most certainly be the true Church of *Christ* which altogether is destitute of the gift of miracles, sufficiently appeareth by those words of *Christ*: *These signes shal follow those that belieue, in my name they shall cast out Diuells* *Marc. vlt. c. 17. & 18.* *they shal speake with new tongues, serpents shall they take away, and if they drinke any deadly things, it shall not hurt them: they shall impose hands vpon the sicke, and they shalbe whole. And that this promise of Christ is not only to be restrained to the Apostles tyme we must needs confesse, vnlesse we will say that the authority to preach the Gospell, & to administer the Sacraments of Baptisme (the which are cōteyned in the same promise) did only appertayne to the Apostles tyme. But that the Saynts of God which lined in the Roman Church haue done all those miracles which Christ recounteth in the*

for

(*Markes of the true Church.*) 301

for sayd place is manifest by that which *Cocc. art. 13. citat.* *Caccini* relateth of them.

7. But heere it is diligently to be considered, that the impiety or lacke of all holinesse in our Aduersaries is not casual, or accidental vnto them, as it is with vs, that is, flowing from the malice of man, but it proceedeth out of the very doctrine of our Aduersaries. For they teach, that none can truly haue their sinnes forgiven them; that none can haue any true holinesse before God; that none can haue any freewill to doe good works; that noe worke of a iust man can be perfect or meritorious before God; that all things as well the bad as the good are done by a certayne necessary predetermination of God, that noe satisfaction for our sinnes is necessary, that we need not confesse our sinnes, that good works are not necessary to saluation and life euerlasting, that Gods commaundements are impossible, and such other paradoxes, whereof we will speake more heerafter. All which doe vehemently incite and stirre vp men to all sinne and iniquity. But on the other syde, the whole doctrine of the Roman Church inflameth continually the hearts of men with the loue of vertue and the exercise of good works.

8. Thirdly, the Roman Church may truly be called *Catholike*, and that it is no lesse *Catholike* now, then it was in the

the tyme of the auncient holy Fathers, both we haue sufficiently declared before, and *Suprac.* Thomas Bozius proueth at large. For albeit *10. huius* the Roman sayth may seeme to haue failed *cont. 4.* in some place of Europ, yet notwithstanding it hath meruailouly increased and *14.* still daily increaseth in *Bozius de* Asia, Africa and thole *signis* wide countries of the East and West Indies. *Eccles.* But it is certayne, that our Aduerlarie Churches are wholly destitute of this marke and signe.

9. Finally that the Roman Church may truly be called *Apostolicall*, it appeareth sufficiently by the continuall succession of Pastours, euer since *S. Peters* tyme to *Paul* the first, who is now the *supreme Pastor* of the Roman Church. The which succession is briefly related by *Coccius*, but our Aduerlarie can neuer shew the like.

10. And *Caluin* cannot deny, but *Calu. l. 4.* that those holy Fathers *Irenaeus*, *Augustine*, *instit. c. 2.* *Optatus*, and many others disputing with *Sect. 2.* old heretikes vsed this argument, the *subfinem.* which is deduced from the continuall succession of the Popes of Rome. But, sayth he, they did so because till their tyme there was nothing of the doctrine delivered vnto them by the Apostles; changed at Rome. Neyther as yet is there any of that doctrine changed which was at Rome in *S.*

Augustines

both *Augustines* tyme, and besides the same succel. *Calu. c. 23*
and sion continueth still. For we do not say, *cir. sect.*
Ibeit as they falsely slander vs, that the suc-
ailed cession only of persons without true
stant doctrine is sufficient, but we vrge a con-
and tinuall succession, as well of persons, as of
thole doctrine, seeing that no doctrine can con-
ndict sist, or remayne without those persons
aries which teach it.

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CHAP.

CHAP. VI.

*That the Church of the City of Rome
is the chiefest of all the visible
Churches of Christ, is clear-
ly convinced by the bo'y
Scriptures.*

BESIDES those arguments hither-
to alledged out of the properties,
offices, and signes of the true
Church, wherby we haue proved
the Roman Church to be the true Church
of Christ, there are some other reasons
which may be deduced out of holy Scri-
ptures, wherof see Bellarmine and Sanders:
we according to our accustomed breui-
ty will only bring two principall places for
this purpose, wherby it is manifestly de-
clared, that the Roman Church is not
only the true Church, but that also, that
which is now in Rome is more eminent
and famous then all other Churches of
Christ, as the successor of S. Peter the Prince
of the Apostles is there resident, and go-
verneth the same, as the supreme head
thereof.

*Bell. &
Sader.
locus citat
supr. cap.
21. §. 27.
in fine.*

2. The

2. The first place is taken out of *S. Mat. 16. 18.* *Mathew*. For he relateth the words which *Christ* spake to *S. Peter*, which are these: *19.*

And I say vnto thee, that thou art *Peter*, and vpon this *Rock* will I build my Church, and the gates of hell shall not preuaile against it; and I will giue to thee the keyes of the Kingdome of heauen. And whatsoeuer thou shalt bind vpon earth, it shall be bound in heauen, and whatsoeuer thou shalt loose on earth, it shall be loosed in heauen.

3. First that *Christ* spake to *S. Peter* and not to the other *Apostles*, appeareth euidently by the very words of the text. For *Io. 1. 42.* first of all *Christ* setteth downe *S. Peters* *24. 67* old name: *Simon*, sayth he, thou art blessed, and *Ioan 22. 15.* then afterward he setteth downe the name of his father *Bar-iona*, that is to say, the sonne of *Ionas*, or of *Iohn*, as also the *Euāgelist S. Iohn* testifieth. He sheweth afterward that the reuelation was only made to *S. Peter*. My father, sayth he, hath reuealed vnto thee: he doth not say, vnto you, as he is wont to say when he speaketh vnto them all. He addeth moreouer, because thou art *Peter*, which certainly agreeth only to *S. Peter*: for vpon him only was this Name imposed, *Ioan. 1. 7. 42.*

4. Moreouer *Christ* addeth, And vpon this rocke I will build my Church, in which words that particle (*and*) is a coniunction

causal and not a copulative, and it signifieth because; and in this sense it is vsed oftentimes in holy Scripture, as our Aduersaries cannot deny, as for example in that place of Genesis: Lo thou shalt dre for the woman that thou hast taken, and hath a husband, that is, because she hath a husband. So also David in his Psalmes: Giue vs thy helpe from our tribulation, and wayne is the saluation of men, that is to say, because the saluation of men is but wayne. In like manner the Prophet Isay saith, Behould thou art angry, and we haue sinned, that is to say, because we haue sinned. In the same sense it is vsed in the new Testament: Blessed art thou among women, and blessed is the fruite of thy wombe, that is to say, because it is blessed, as Calvin and Beza doe acknowledge: all which places Calvin confesseth to be so vnderstood after Theophilact. Also, and none gaue him any thing, that is to say, because none gaue him. See more examples of this in the latin edition.

5. This therfore is the true sense of that place, As thou hast sayd vnto me, thou art Christ t^e Sonne of the liuing God, so, I say vnto thee, that I haue worthily called thee Peter, because vpon this rocke, which thou art, I will build my Church. For to what end should Christ haue said vnto him, thou art Peter, seeing that all knew well inough before

Gen. 20.

V. 3. Psal.

59. Vel 60.

V. 13.

107. Psa

Vel 108 V.

13. I. I. I.

46. V.

Vlt.

Luc. 1. V.

42.

Ioan. 1. V.

42.

before, that Peter was Peter, but that he would thereby declare that he was not called Peter without great cause, that is to say, because vpon him, as vpon a sure and strong foundation and *rocke*, Christ intended to build his Church. Christ therefore would haue S. Peter to remember the name which of late was giuen him, and afterward he assigneth the reason and cause why he called him so, to wit, because vpon him, as vpon a most strong *rocke* he would build his Church. According to the metaphore of a *rocke*, saith S. Hierome, it was rightly said vnto him: I will build my Church vpon thee.

Ioh. 1. 36.
42.

S. Hier. in
c. 16.

Matt. Sup. ead. vers.
ba Quia tu
es Petrus;

6. For the holy Scripture is accustomed when it speaketh of a name giuen vnto any by the interpretation of the word, to adioyne also the reason and cause of the name: so said our Lord vnto Abram: *Neither shall thy name be called any more Abram, but thou shalt be called Abraham*, and then he presently giueth a reason take from the etimology of the word, *because a Father of many Nations I haue made thee*. So also he did when *Iacob* was called *Israel*. See more of this in the Latin edition, pag. 280.

Gen. 17.
v. 5. Gen.
22. v. 27.
Gen. 4.
v. 25.

7. Lastly not without great reason Christ gaue vnto S. Peter this new name,

but no other cause is assigned in the holy Scripture but this, *Because vpon this rocke I will build my Church.* This therefore and no other was the cause of giuing him this new name. Hereupon saith *S. Hilary* very well. O happy foundation of *Christes Church*, saith he, in the imposition of a new name! and a worthy rocke of that building, the which should dissolve and breake the infernall Lawes, the gates of hell, and all the stronge barres of death! So *S. Hilary*.

In c. 16.
Mat.

Mat. 16.
v. 19.

Mat. 18.
v. 18.

8. Moreouer *Christ* said to *S. Peter*, I will giue thee the keyes of the Kingdome of heauen vnto thee, he doth not say, vnto you. In like manner he said in the singular number, *whatsoeuer thou hast bound vpon earth &c. that thou shalt loose &c.* He spake therefore to *S. Peter* only, and not to many.

9. And albeit he promised this last authority of bynding or loosing men from their sinnes to the other Apostles also, yet first of all in this place he promised this to *S. Peter* alone, and then afterwards to the rest, to the end we might thereby know, that he made *S. Peter* the head of all the rest, and that all their power and authority was subordinate to that of his. For at this day all Catholike Bishops haue authority to bynd & loose, but subordinate to the Popes authority.

10. All

(*Markes of the true Church.*) 309

10. All which thinges that holy martyr *S. Cyprian* declareth very well in these wordes, wherby it may easily be vnderstood what was the opinion and iudgment of the primitiue Church concerning this matter. God speaketh vnto *S. Peter*, saith *S. Cyprian*, I say vnto thee, because thou art *Peter*, and vpon this rocke I will build my Church &c. And againe after his resurrection he sayd, feed my shepe: vpon him alone be buyldeth his Church, and he committeth vnto him to feede his sheepe; and albeit he gaue the like authority to all the other Apostles, saying: As my Father sent me, so &c. whose finnes yee forgine &c. yet to the end he might shew and declare an vnity, he ordayned but one chayre, &c. he confirmed by his authority the beginning of that vnity proceeding from one. The same indeed, or equall in all other thinges were the other Apostles with *S. Peter*, indued with the same power and authority (to wit, before those wordes of Christ to *S. Peter*, feed my shepe) but the beginning proceeded from vnity. The primacy was giuen to *S. Peter*, to the end that one Church of Christi, and one chayre might be made manifest and knowne. Hitherto *S. Cyprian*.

11. But now that these promises of Christ did not only belong to the person of *S. Peter*, but also to all those who were to succeed him in the same office till the

end of the world, we do thus clearly proue, and demonstrate. First because *S. Peter* is heere made the foundation of the Church, and the rocke wherupon it is buylded: but the Church of Christ alwayes remaineth, therefore the foundation therof must alwayes remaine, seing that nothing can continue, and be without it foundation.

12. Moreover those keyes which were giuen to *S. Peter* do remaine alwaies in the Church, as all our Aduersaries confesse: *Ergo*, he also remaineth to whom these keyes were giuen. For that authority, or those keyes were not giuen for *S. Peter* alone, but for the Church which is alwayes extant. It therefore alwaies retaineth those keyes, and that authority of bynding or loosing men from their sinnes in *S. Peter*, and his successors, till the end of the world.

13. And this is that which *S. Leo* saith when he writeth, that *S. Peter* euen to this day gouerneth the Church of God, that is to say, by his successors insomuch that his dignity neuer fayleth euen in an vnworthy successor. But hitherto there was neuer any successor of *S. Peter* acknowledged in the Church of Christ, besides the Bishop of Rome. He therefore is the only

*S. Leo
Serm. 2.
in anni.
assump.
sue ad
Pontif.*

only successor of S. Peter and the supreme Bishop of the Church. And the Roman is not only the true Church of Christ, but also preferred before all others euen by Christ himselfe.

14. The second place is, *Feed my lābes,* Ioan. 21.
feede my sheepe. In which wordes God com- v. 15. 16.
mended to S. Peter not only his lābes, 17.
which signifierh the common sorte of Euseb.
people, but also his sheepe, to wit, the Emissen.
Pastors and Fathers of his Church. First Serm in
saith Eusebius Emissenus, he committed to S. Peter natiu. S.
his lābes, and then his sheepe, because he made him Ioan. E-
not only a Pastor, but the Pastor of Pastors. Peter uang.
therfore feedeth the lābes, and also the sheepe.
He feedeth children and their mothers, he ru- Bern. de
leth the people and their Prelates. He is therfore the confiaer.
Pastor of all, because besides lābes and sheepe there ad Engl.
is nothing in the Church. Hitherto Eusebius. l. 2. c. 8.
And S. Bernard: My sheepe, sayth Christ: Vnto S. Leo
whome is it not layne and manifest that he did not Serm. 3. de
assigne some but all nothing is excepted where there assump.
is no distinction made. Thus S. Bernard. And sua ad
S. Leo: Peter doth properly gouerne all, whome Pontif.
principally Christ also gouerneth. Ioan. 21.
v. 15.

15. Furthermore it is manifest that these wordes were spoken to S. Peter and not to the other Apostles, seing that Christ asked him thrice: Doeſt thou loue me? And morcouer he added, more then these,

that he might make a manifest distinction betwixt *S. Peter*, and the other Apostles,

16. Finally it is most certaine, that this promise of Christ doth not only appertayne to the person of *S. Peter*, but also to his successors which are to remayne in the Church till the end of the world. For both the Apostle doth plainly testify and our Aduersaries do also confesse that the office of a Pastor is ordinary, and shall alwaies continue, and be in the Church of God.

Ephes. 4.
v 11.
Calu. 29
Bez's ib.
Confess.
Rupell.
Art. 23.

17. And the chiefeft reason thereof is, because we stand in no lesse need now of a supreme Pastour, then they which were in the primitiue Church, whiles yet the Apostles were alieue, yea we haue much more need therof; besides that there are still and alwaies shalbe some sheep of Christ, therefore there shall also still continue their chiefe Pastours. The Roman Church therefore is not only the true Church of Christ, but also that wherein *S. Peters* successor, and the supreme Pastour of the whole Church of Christ remaineth.

18. But these two places are so manifest, that they cannot be confuted or wrested to any other sense, vnlesse we will
reduce

reduce all wordes to a metaphoricall signification, or other figuratiue speeches, the which is a common trick of our Aduersaries when they are vrged with plaine wordes of the holy scripture. But against all these falsifications of our Aduersaries we must alwaies obserue that rule of the Catholike Church taken out of *S. Augustine*: to wit, that we must neuer depart from the proper signification of the words of holy Scripture, vnlesse we be forced by the authority of some more euident poynt of faith, wherunto the proper signification of the wordes do manifestly repugne. For otherwise if we might, as often as we would, refuse and leaue the proper signification of the wordes, there will be nothing lesse certayne in all the holy Scripture.

19. Moreover it will be an easy matter for euery one to fly to metaphors and improper significations when he is pressed with the playne words of holy Scripture: but there is nothing heere that should force vs to depart from the true and proper sense of the wordes. None therefore but desperate and carelesse of their owne saluation will giue credit and belieue these foolish toys and dreames of our Aduersaries, inuented only by them

*S. Aug.
tom. 3. de
doctrin.
Christi. l.
3. cap. 16.*

in hatred and contempt of the Bishop of Rome.

*Bellar. l. 1.
2. de Rom.
Pont. c. 1.
20 & 14.
Coccinus
To. 1. l. 1.
7. Art.
4.*

20. Yea he will rather imbrace and follow the vniforme consent and vnderstanding of the auncient Fathers and of all the whole Church. For the holy Fathers in many places do affirme that these two places of the holy Scripture are to be vnderstood literally of *Saint Peter*; the which *Bellarmino* and *Coccinus* haue diligently gathered together, as many other Catholike Authors haue done before them. But because this matter is so cleare and manifest that euen our Aduersaries cannot deny it, as we will plainly shew in the next Chapter, we wil not now spend any more tyme in alleadging of Authors.

21. But our Aduersaries doe heere cry out, and obiekt against vs, that the holy Fathers doe sometymes affirme, that the Church was built vpon the sayth of *S. Peter*, and sometymes vpon his confession. Asthough (forsooth) there were any among vs so foolish as to thinke that the Church was built vpon *S. Peters* back or shoulders, or vpon *S. Peter* as he was an Infidell, or dumme, and not rather vpon *S. Peter* as indued and replenished with the gift of faith, confessing and professing openly

openly the mysteries thereof. Wherefore it is all one, whether we say, that the Church is built vpon *S. Peter*, or vpon his faith and confession, for we do not separate *S. Peter* from his sayth, or from the publike profession thereof, but we only affirme that the Church of Christ was built vpon the faith and confession of *S. Peter* alone, and of no other.

22. And hence it is, that the same holy Fathers who in some places affirme that the Church was built vpon the faith and confession of *S. Peter*, do els where *S. Epiph.* plainly testify that it was built vpon *S. Peter* himselfe. Yea euen in the same *contra* place they sometymes say, that it was *Hæres.* built vpon the faith or confession of *S. Peter*, and sometymes vpon *S. Peter* himselfe, as appeareth by *S. Epiphanius*, and *S. Chrysostome*. *50. quæst. Catharom. Chrysost. Hæ. 55. in. Mat. S.*

23. We know also very well that *S. Augustine* in some places vnderstood by this word (*Rocke*) Christ himselfe, but he doth not reiect the common exposition of other holy Fathers: yea he confirmeth the same by the authority of *S. Ambrose*, and he testifieth himselfe that he held that opinion in other places. For they are not to be reprehended but rather to be greatly commended, who attribute many

many litterall senses to the same wordes of the holy Scripture, so that they do not reiect and condemne the common and approved sense of the whole Church, as

Contro. x. we haue already declared out of *S. Augustine*.
c. 15. 6. 7.

Et seq.

24. Truly euen our Aduersaries themselves confesse, that the forsayd exposition of *S. Augustine* is both forced & harsh in it selfe. For seeing that neyther in the words of Christ which goe before, nor in the confessiō it selfe of *S. Peter*, there is any mention made of a rock, the particle (*this*)

Calu. ad cannot demonstrate that which is not in
hæc verba the whole sentence, but violently. Where-
S. Mat. in fore our Aduersaries leauing this exposi-
tion tion of *S. Augustine*, they vnderstand by
monia. the rock, cyther the sayth of *S. Peter*, as *Cal-*
Beza ioc. uin doth, or with *Beza* his confession. And
16. Mat. they both confesse, that the word *Cepha* in
ad v. 18. the *Syriacke* tongue is the same in both
 places, when Christ sayth, Thou art *Peter*,
 and vpon this rocke, and the Greeke word
 also *πῆρα*, and *πῆρα* do only differ in their
 terminations, and not in substance.

Calu. loco
citato.

25. But albeit *Caluin* commendeth that derinatio of the word *Peter* which *S. Augustine* setteth down, to wit, that *Petrus* is named of *Petra*, as *Christianus* of *Christo*: yet *Beza* writeth more truly, that Christ speaking

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Pope

king in the *Syriake* tongue vsed no deriuation of names, but sayd *Cepha* in both places. Our Aduersaries therefore do not well to obiekt *S. Augustines* exposition against vs, the which they themselues acknowledge not to be the litterall sense of the wordes.

CHAP. VII.

*That the Church of Rome is the chiefeſt
and head of all other, is proued out of
the ancient Fathers, and euen
by the confeſſion of our
Aduersaries them-
ſelues.*

TH E auncient holy Fathers do not only with vniforme conſent affirme the Roman to be the true Church of *Chriſt*, but alſo that it is the chiefeſt & moſt principall Church of all: in ſo much that they affirme it to be the head of the whole viſible Church of *Chriſt*: and many other things they do write in the prayſe and commendation of the Roman Church, and of the *Pope* the ſupreme Paſtor thereof, as may euident-

*Bell. l. 1.
de Rom.*

pont. c. 13.

et seq.

Coc. Tō.

1. 7. art.

5. 6. & 7.

evidently be seene in Catholike writers which are related by Bellarmine and Coccius. We for breuity sake will only alledge two of the holy Fathers, by whom it may easily be gathered what was the iudgment and opinion of the rest concerning this matter.

S. Iren. l.

1. aduers.

hæres.

cap. 3.

2. The first is that most ancient holy S. Irenæus who liued euen in the Apostles tyme. Because, saith he, it would be too long to recount in this volume the succession of all Churches, we proposing the tradition and sayth of the greatest, most ancient and best knowne Church, founded by the two glorious Apostles Peter and Paul, which by preaching and succession of Bishops bath descended euen from the apostles to vs, do confound all those who by any meanes gather any thing contrary to that they should, eyther by their owne foolish sarcies or by vayne glory, or by the great blindnesse of their vnderstanding, or following any badde opinion. For all other Churches, that is to say, all saythfull true belieners throughout the whole world, must needs come vnto this Church by reason of the most potent principality thereof. Hitherto are the wordes of S. Irenæus. And afterward he recounteth the succession of all the Popes of Rome till histyme.

S. Aug.

Tom. 9. l.

tract. 56.

in Euang.

S. Ioan.

3. The other is S. Augustine, whom our Aduersaries also esteeme very much. Who knoweth not, sayth he that blessed S. Peter

was

was the chiefe and head of all the Apostles? Thus S. Augustine of S. Peter. But speaking of the Church of Rome, he sayth: In the Roman Church hath alwayes flourished the chiefe power and authority of the Apostolicall chayre. If we beleeue S. Augustine, nothing is more cleare and manifest.

4. But it is not necessary to cite any more places of the holy Fathers. For euen our Aduersaries confesse that this was the common opinion of all the auncient Fathers concerning this matter. Thus writeth Martin Bucer sometymes Caluins maister and chiefe Patron, not only in his owne name, but also of all the Lutheranes: We confesse plainly with all our hearts, sayth he, that among the auncient Fathers of the Church, the Church of Rome hath alwayes obtained the chiefe authority and supremacy aboue all others, because it hath the chayre of S. Peter, and whose Bishops haue alwayes byn accounted the successors of S. Peter. Thus Bucer.

Bucerus
in præ-
parator
ad Con-
cil.

5. And Calvin albeit he inueigheth bitterly against the Church of Rome, yet constrained to speake truth, writeth in this manner: I will first say this aforehand, that I deny not but that the old writers doe euery where giue great honour to the Church of Rome, and do speake reuerently of it. And a little after he sayth thus. For that same opinion which I wot not

Calu. l. 4.
l. 1. c. 7.
6. sect. 16.

Calu. l. 4. not how was growne in force, that it was founded
Instit. c. and ordeined by the ministry of Peter, much a-
7. sect. 11. uailed to procure fauour and estimation vnto it.
Verba Therefore in the west partes it was for honours
istorum sake called the Sea Apostolike. And in another
actor. ci. place. I greunt, sayth he, that there remayne
centurab also true Epistles of the old Bishops, wherein they
ab ipsis set forth the honour of their sea with glorious titles,
Luth. inl. of which sort are some Epistles of Leo.
colloq.

Aling. 6. But the Lutherans in their Synodical
Extant actes doe acknowledg that euē in the tyme
etiā apud of the first Councell of Nice, & in the dayes
Sand. l. 1. of S. Cyprian, S. Hierome, and S. Augustine the
delustif. Pope of Rome had the chiefe supremacy, the which
cap. 1. De lay they, we willingly admit and imbrace to in-
Smal- crease the good agreement in faith piety and Eccle-
cald. ar- siasticall policy, for they very well perceived that this
zicul. 6. supremacy of the Pope of Rome did auaille much to
Philippi keepe vnto and concord in doctrine and Ecclesiasti-
sub- call policy.
script.

habetur 7. And hence it is, that the sayd Lu-
ibid. 2 theranes in their articles agreed vpon at
facult. Smalcalde, the which they made in the
V P it- yeare 1537. to be exhibited to the generall
15b. edito Councell which was reported to be
cōtra holden at Mantua, among other articles
Gaso. they approoued this of the Popes authority, and
Peucerū vnto thele Philip Melancthon also subscribed.
an. 1597. Who also afterward in the yeare 1548.
in princ far more euidently approoued the Popes autho-
c. 6. fol
60. p. 1.

rity

rity. Writing thus in his Epistle to the Lord Habſtur
Embassadour Theophilus. Besides these, sayth he, ista eodē
we reuerently honour and worship the authority of
the Roman Bishop, and all Ecclesiasticall policy, so
that the Bishop of Rome do not reiect vs. Thus
Philip in that place.

8. But what was the most true opi-
nion of Melancthon concerning this matter
appeareth more euidently by a certaine
epistle he wrote in the yeare 1535. of the
Ecclesiasticall iarres, and the agreement
which was made concerning the articles
in controuersy, wherein he alledgeth some
reasons for the Popes Supremacy. These are Phi-
lippes wordes speaking of some of his who
did hinder & resist the agreement which
was to be made with Catholikes. Some
of them, saith he, do thinke that nothing els is de-
maunded, but that hauing shaken of the Popes Mo-
narchy, and reiecting all the old Ecclesiasticall ordi-
nances, a certayne Barbarous liberty should be
established. And a little after. Ours do grant
that the Ecclesiasticall policy is a thing very lawfull
in it selfe, that is to say, euen as there are some
Bishops who haue charge, or rule diuers Churches:
so also the Pope of Rome exceedeth all other By-
shopes in authority. This Canonick policy, as I
think, no wise man eyther can or should reiect, if he
desire to keepe himselfe within his owne limits.
And againe. As concerning the riches and reue-

Extat in-
tegra ista
Epist.

Philip. in
cēt. Epist.

Theol. ad
Io. Schu-

nebelium
ministrū

Bipōtinū
est q̄ ista

Epist. in-
ter cate-

ras ordi-
ne 74.

iuxta edd
Bipont.

Anno
1597.

newes they are the liberall and magnificent gyses of
 Kinges and Princes. VVherfore as concerning this
 article of the Popes supremacy, and the authoriety
 of other Byshoppes, there is no Controversy among vs.
 For both the Pope of Rome may easily retaine his au-
 thority and the other Byshoppes may also keepe theirs.
 And there must needes be some gouernours in the
 Church of God; who may ordayne those which are
 called to Ecclesiasticall offices, and may exercise the
 authoriety of the sayd Church in all iudiciall and
 difficult matters, as also may examine the do-
 ctinne of the Priestestherof. And that if there were
 no such Bishopps, yet there should be such ordayned
 for that purpose. And a little after. That Mo-
 narchy of the Pope is very good in my iudgment and
 necessary, to the end that the vniforme good agree-
 ment in doctrine may be kept in many Nations.
 VVherfore perfect good agreement in this one ar-
 ticle concerning the Popes supremacy may easily be
 establisshed, if they could once agree about other
 articles. Hitherto Philip.

9. Much like vnto these wrote Martin
 Bucer by the consent of Capito, Hedio, and
 Niger his confederates of the Church of
 Beza in
 vita Calu. Argentine, who were as Beza saith, great
 Anno. fauorits of Caluin. For in the same Century
 1568. sub of Epistle there is one extant with this
 finem. title: Martin Bucer doth testify his agreemēt
 in all thinges with Philip Melancthon, both
 in his owne name, and of the whole
 Church

Church of Argentine. And this Epistle of Bucer is next vnto the forelayd Epistle of Philip Melancthon.

Centur.

Epist.

Schunob.

10. Moreouer in this very Epistle

Epist. 75.

when Bucer treateth of this Ecclesiasticall Monarchy (the which he calleth Policy) he writeth thus. But we desire nothing lesse then that the Kingdome of Christ should want her policy or authority to commaund. No where should things be done in better and more certaine order, no where should the obedience be greater, the subiection more perfect, the reuerent respect of authority more religiously obserued. But now the outward power whatsoeuer it be, is of God, and he resisteth Gods ordination, who is not obedient vnto this. Finally towards the end of the same Epistle, thus he concludeth. VVe will therefore in no sorte hinder the small and perfect agreement of Churches. The Pope of Rome and all the other Bishops may lawfully keepe their authority, yea and their dominations also; let them vse their authority only to the edification, and not to the destruction of the Church: seing that there is no authority at all the which we do not account holy, and we teach the same vnto them. VVe seeke for nothing so diligently as for the discipline of the Church. Hitherto Bucer with his companions, who did euidently foresee, that neyther any good agreement in doctrine, nor Ecclesiasticall discipline can continue any long tyme

without one supreme head and Monarch
of the visible Church.

II. Finally now also, as many of
our Aduersaries as haue any experience
in matters of Policy, and are well affected
towards the monarchy of Kings and
Princes doe willingly acknowledge that
there must needs be one supreme By-
shop in the Church of God, and that this
is to be iustly granted to the Pope of
Rome, if we could once agree among our
selues about other matters in Contro-
uersy. For they see very well, that all those
arguments wherby the monarchy of secu-
lar Kings and Princes is established do
proue in the same manner also the Eccle-
siasticall Monarchy. And on the other
syde all those arguments which do impu-
gne the Ecclesiasticall Monarchy do no lesse
ouerthrow the temporall Monarchy of
all Christian Kings and Princes.

CHAP.

CHAP. VIII.

Wherein the arguments of our Aduersaries against the Church of Rome are confuted.

THese are the chiefest arguments which our Aduersaries do object against vs out of holy Scripture.

The first. Christ is the head of the Church, the rocke & foundation, besides which no man can lay any other. Cor. in. v.
I answer, that of one and the same thing there may be many heades, so that one be subject to another. For the head of the woman is the man, the head of euery man is Christ, and the head of Christ is God, as the Apostle testifieth. And so the woman hath three heades, her Husband, Christ, and God; but each one of them is subiect vnto another. So S. Peter, or the Pope of Rome is the head of the Church, but vnder Christ, and subiect vnto him. Because Christ is the head Ephes. 5. 22. of S. Peter, and of the Byshop of Rome. Moreover Christ is the head of the whole Church, as well present as to come, as well of the old Testament, as of othe new.

But S. Peter or his successor is only head of the Church in this world, and of the new Testament only. Hereupon sayd *Matt. 16. v. 18.* Christ, *upon this rocke I will build my Church,* that is to say, the Church of the new Testament which was then to be built.

2. Yea euen by the nature of a head we way gather very well that besides Christ, who is the head of all Churches as well visible as inuisible, as the Apostle saith, there is also another visible head of the visible Church, for otherwise it were a monster, because it should be a visible body without a visible head. Yt is necessary therefore, that besides an inuisible head which is Christ, there be also a visible heade in the visible Church, to wit, S. Peters successor. *Ephef. 1. v. 22.*

3. Furthermore the actions which Christ exerciseth in his Church are of two kindes, some are inuisible as our *vocation, iustification & sanctification &c.* and these Christ exerciseth and doth by himselfe. Some other actions are visible, as to preach, administer Sacraments, and to gouerne visibly the Church &c. These Christ doth not exercise by himselfe alone, but also by visible men which represent his person. Wherefore euen as Christ should not be sayd, truly to baptize any

head vnlesse there were some visible man who
 of the in the person of Christ should visibly ba-
 sayd prize: neyther can he be sayd truly to go-
 burch, uerne visibly euery particuler Church,
 new vnlesse in each of them some particuler
 buile. persō do visibly gouerne in Christs steed:
 head so also neyther should Christ be sayd truly
 slides to gouerne visibly the whole Church,
 ches vnlesse there were some one who in his
 ostle person might visibly gouerne the whole
 d of Church. But this person can be no other
 e it but the Byshop of Rome.

4. And that which hath byn said
 before of the head, is also to be vnder- *1. Cor. 3.*
 stood of the rocke and foundation. For *v. 11.*
 Christ is indeed the chiefest foundation
 of all true belieners: but the secondary *Ephes. 2.*
 and subordinate foundation vnto Christ *v. 20.*
 is also the doctrine of the Apostles and
 Prophets, as the Apostle expressely saith
 to the *Ephesians*: and *Caluin* also acknow- *Calu. ibid.*
 ledgeth it to be most true. But if the do- *6. l. 1.*
 ctrine of all the Apostles be also the foun- *Inst cap.*
 dation of the Church, why should not *7. sect. 2.*
 also *S. Peters* doctrine be the same. For
 when we say that *S. Peter* is the founda-
 tion of the Church, by *S. Peter* we doe
 vnderstand not his person only but also
 his doctrine preached in the Church of
 Rome.

5. Moreover seeing that S. Iohn in his *Apocal.* *Apocalyps* sayth, that the Citty of God hath *21. v. 14* *twelue foundations*, and in them *twelue names of the twelue Apostles of the Lambe*: VVhat meruaile is it, if S. Peter the first of the Apostles be called a *rocke, or foundation of the Citty of God*.

6. And heere it is to be considered, that when the Apostle sayth, that there is no other foundation besides Christ, this word (*besides*) hath the same signification that contrary or against hath, as appeareth by many other places of holy Scripture. For otherwise all the Apostles are called the foundations of the Church, as we haue sayd before: but they are not contrary or against Christ, but vnder Christ, and subiect vnto him.

7. Finally if we examine more exactly the true sense of those wordes of S. Paul to the *Corinthians*, it will appeare manifestly, that our Aduersaries wrest the said wordes of the Apostle to a contrary sense and meaning. For the Apostle doth not speake of the foundation of the whole building of the Church of Christ wherof only is our present Controuersy: but of the foundation of particuler & priuate actions of euery true believer. For S. Paul manifestly writeth, that he layd that foundation

21. Cor. v.
11.

Supra
cap. 35. §.
2. Cor. 1.

1. Contr.
3. v. 11.

1. Cor. 3.
v. 11.

tiſe wherof he ſpeaketh, & that euery one
 buildeth his owne proper worke vpon
 this foundation. But there is a great dif-
 ference among theſe foundations: becauſe
 heere Chriſt himſelfe is he who made &
 ordayned S. Peter to be a foundation. I ſay *Matt. 16.*
 vnto thee, ſaith Chriſt to S. Peter, that thou art *v. 18.*
 Cephas; there S. Paul is he who loſg after laid
 that foundation wherof he ſpeaketh: *as a*
wiſe worke maſter, ſayth he, haue I layd the *1 Cor. 3.*
 foundation. Heere Chriſt himſelfe is he *v. 10.*
 who buildeth, Vpon this rocke, ſaith our
 Lord, I will buyld. If here euery private man
 is he who buyldeth, but let euery one looke,
 ſaith the Apoſtle, *how he buildeth thereon*; heere *Matt. 16.*
 the Church is that which is built thereon, *v. 18.*
 I will build, ſaith our Lord. my Church. There
 the worke of euery private man is that
 which is built thereon. If any mans worke a-
 bide, ſaith the Apoſtle, that which he built *1 Cor. 3.*
 thereupon ſhall receaue reward. S. Paul therfore *v. 14.*
 ſpeaketh of the foundation of good workes
 which belong vnto iuſtice and life euer-
 laſting, wherof as we haue ſaid, Chriſt is the *ſ. 3.* *building*
 only foundation. We treat here of the found- *cap.*
 dation of the out ward and viſible gouer-
 nement of the Church and doctrine of
 ſound faith. Now S. Peter & his ſucceſſors
 were ſuch a foundation. Wherefore that
 which our Aduerſaries alleadge out of S.

Paul

Paul, doth nothing concerne this our present disputation.

Ioan. 18.

v. 25.

8. The second argument. *S. Peter* denyed Christ thrice, therefore he could not be the *rocke* against whome the gates of hell should neuer preuaile. I answered that when *S. Peter* denyed Christ, he was not as then the foundation of the Church. For promise was made vnto him only *Matth. 16. I will build &c. I will giue thee &c.* speaking alwaies in the future tense: but

Ioan. 21.

v. 15.

afterward *Ioan. 21.* the authority was actually giuen which was before promised vnto him, and that after that denyall of *S. Peter*, as also after the resurrection of Christ, *feede my lambes*, saith Christ, *feede my sheepe*.

9. The third argument. After that the forsayd authority was giuen *Ioan. 21. S. Peter* was reprehended by *S. Paul Gal. 2.*

Tertull. l. 1. I answered that, as witnesseth *Tertullian* the *3. contra. Marcionists* objected this very same place against Catholikes, vnto whome *Tertull.*

3.

Tertull.

de pr. esc.

aduersus

Flares. c.

23. in fine

lian answereth in these words. Indeed saith he, *it was a vice or fault of his conuersation, and not of his preaching.* And he answered very well; for *S. Peter* might peraduenture the haue sinned, but he could not erre in fayth, because he knew very well that the *Moyseicall Law* was not necessary to salua-

tion

tion for the Gentills, neyther did he euer teach the same to be necessary. Yea when there arose any controuersy about this matter, he manifestly taught that the Gentills were not obliged by it, as may be seen in the *Acts of the Apostles*. Wherefore if S. Peter offended in anything, it was a synne of his conuerſation and not of his preaching & doctrine, wherof we now only dispute, albeit there are many who thinke that S. Peter did not offende at all in any respect: of whom see Bellarmine, and Baronius.

*Act. 15.
v. 10. 19
11. Bell. l.
1. de Rō.
Pont. c.
vlt. infine;
Baron.
Tom. 2.
an. 51. 69
32. 65 seq.
1 Cor. 1. v.
13. 1. Cor.
1. v. 13.*

10. The fourth argument. S. Paul comprehended those that said they belonged to S. Peter. I answered that those men denied Christ from S. Peter and S. Paul, and they opposed them against Christ as he calls vnto him, making them as it were so many Christs: The which S. Paul declareth in these wordes, *Is Christ denided?* Moreouer they attributed to S. Peter and S. Paul the internall and inuisible giftes of the holy Ghost, and the effect of the Sacrament, yea and our redemption also, no otherwise then they did vnto Christ. Hence are those wordes of S. Paul in the same place, *why? was Paul crucified for you? or were you baptized in the name of Paul?*

*1. Cor. 1.
v. 13.*

11. But we teach that the Pope of Rome

Rome is inferior, and not equall vnto Christ: wherupon he is also called the *Vicar of Christ*, as subiect vnto him, and not deuied from him. Moreouer we teach that the Pope doth not giue the inward and spirituall gyftes of *Fayth*, *Hope*, and *Charity*, but he is only the *Vicar of Christ* in the doctrine of fayth and exterior gouernement of the Church.

12. The first argument. The Apostle to the *Corinthians*, and *Ephesians* doth recount diuers offices of the Church, and yet he sayth nothing of *S. Peter*. I answer first, that it is not necessary that the Apostle make any mention of *S. Peter* in euery place, for it is sufficient that in some one place or other he hath evidently declared that *S. Peter* was a chiefe member of the Church the which he did when he said, that he came to Hierusalem to see *S. Peter*, and tarried with him fifteene dayes.

13. Furthermore in these very places he manifestly maketh mention of *S. Peter*. For euery where he putterh the Apostles in the first place, and all Christians knew well inough, that *S. Peter* was chiefe of all the apostles, according to that of *S. Matthew*, the first *Simon*, who was called *Peter*. Heerupon saith *S. Augustin* who knoweth not that

S. Peter was the chiefe of the Apostles?

14. Finally the Apostle himselfe doth not indeed speake in these places of the ordinary Ecclesiasticall Hierarchy, but of those extraordinary giftes which were given to the members of the primitive Church. For he recounteth there also the *Euangelists, Prophets, the grace of doing cures or helpes, kindes of tongues &c.* which are certainly extraordinary gyftes, as *S. Chrysostome, Theophylactus, Oecumenius*, and others expounding these wordes of the Apostle, haue well noted.

15. The sixt argument. Many of the Bishops of Rome were wicked bad men, and giuen to many kindes of synnes, as all, euen Catholike writers do testify. As therefore they haue grieuously erred in manners, so they might also erre in faith and doctrine. I answer, that this was *S. Aug.* in tymes past the argument of the *Donatists Tom. 2.* agaynst Catholikes, wherunto *S. Augustine Epist.* hath often answered. For there is a great *165. ad* difference betwixt their conuersation and *Gener.* doctrine, because an error committed in *6. Tō. 7.* our manner of conuersation only hurteth *cōtr lito-* him which erreth, but an error in do- *ras Petil.*ctrine is also hurtfull to many others. yea *Dona-* euen to the whole Church of God. Hence *tist Job 2.* proceeded that admonition of Christ: *3. 6. 6.*

all

all things therefore, whatsoever they shall say to you, observe yee, and doe yee: but according to their workes do ye not. Calvin also refuteth this argument of our Aduersaries more at length as the foolish inuention or dreame of the Anabaptistes: for he knew very well that among his Ministers there were many most wicked vngodly men. Wherefore it is very strange, that his followers will repeate and inculcate this argument so often.

16. Our Aduersaries haue many other arguments besides these which need no confutation: for they are not taken out of the word of God, but all do rely and are grounded vpon lyes and meere fables forged by auncient Heretikes, or Schismatikes, or at the leaste by such as were no fauourits nor welwillers to the Church of Rome, the which Doctor Sanders and Cardinall Baronius prosecute particularly throughout all ages. Wherefore that saying of the Apostle doth very well agree to our Aduersaries. And from the truth certes they will auerse their hearing, and so fables they will be converted.

17. We will heere alledge one most certaine example of those Slaunders the which our Aduersaries cast against the Church of Rome. And that we may also omit

Sander. 2.
7 citat.
Baron in
omnibus
12. To 2.
Tim. 4.
v. 4.

Calu. l. 4.
Inst. c. 7.
sect. 18.

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omit that Calvin in few words bath no
lesse then five manifest lyes of one only
Byshop of Rome, Iohn 22. as Bellarmine
clearly proueth; the same Calvin truly
hath forged three most famous and mar-
kable lyes against the whole Church of *Bellarm.*
Rome: for he saith, that these are the *l. 4. de*
three principle articles of that Diuinity *Rō. Pōt.*
which is taught by the Bishops and Car- *cap. 14.*
dinalls of Rome. First, that there is no God. *cum agit*
The second, that all thinges which are written & *de Ioan.*
taught concerning Christ, are lyes and fables. I be *Papa.*
third, that there is no lyfe after this. *Catu.*
lib. 4.

18. But that one answere which *inst. c. 7.*
S. Augustine gaue the Donatists slaundering *Ier. 27.*
wrongfully Catholikes in tymes past, may *S. Aug.*
suffice to confute all these reproachfull *Tom. 7.*
and injurious lyes of our present Aduer- *de unitate*
saries. Let vs not heare, saith he, what this or *Eccles. c.*
that man saith; but what our Lord saith: let vs *1. & 3.*
not heere, thus say I, thus sayest thou, but thus saith
our Lord; and what the holy Scriptures say vnto
vs concerning the Church.

19. Moreouer that which in general *S. Aug.*
the same holy Father in another place *Tom. 7. de*
saith against the lyes of the Donatists, may vnitate
now very well be applyed in this manner *Eccles. c.*
to the Roman Church. I know, saith he, *12.*
what is written in the holy and Canonick Scrip-
tures concerning the Church of Rome and the saith
therof

therof, I know not what you say of her Apostacy or falling from her faith. Truly as we do reade in bookes, the which you also do honour & reuerence, of the Roman Church and faith therof, so also reade you vnto vs out of bookes the which we also do honour and reuerence, how she forsooke and lost her faith. Doth it please you, that we should beliene euery slaundersome reproach of men vpon what occasion soeuer it was uttered and objected against the Roman Church, the which the holy Ghost hath both deliuered & comended vnto vs by his holy Scriptures: this indeed is pleasing to you, but whom also it should more iustly please, you see well enough; but you being overcome by obstinacy will not yield to the truth. And a little after. To heere the Roman Church, with whom I communicate: where I reade thee her name, there finde thou me her faulces if thou canst, but if thou cryest, and reheardest them from some other place, we following the voyce of our Pastour evidently declareth vnto vs by the mouth of the Apostle S. Paul, do not admit, beliene, or heare your wordes. My sheepe, saith our heauenly Pastour, heare my voice and follow me. His testimony of the Roman Church is not obscure, but very cleare and manifest. VVho soeuer will not go astray or wander from his flock, let him heare him, let him follow him. Hitherto S. Augustine.

20. Finally it is heere diligently to be noted, that our Aduersaries neuer durst be so bould as to affirme so strange and absurd

Rom. 1.

v. 7.

Rom. 1. v.

8.

Ioh. 10.

v. 17.

Rom. 1.

v. 7. & 8.

surd things of the Church of Rome, so
auncient in it selfe, and so commended by
all the auncient holy Fathers, yea and by
the Apostle *S. Paul* himselfe, but that they
falsely perswade themselves that she hath
lost and forsaken the true doctrine of
Christ. Hereupon they say that Rome is
Babylon, and they are not ashamed to af-
firme the Pope to be Antichrist. But if it
were once proued manifestly, that the
Roman Church teacheth nothing which
is not very agreable to the word of God,
all our Aduersaries weapons against the
Church of Rome will easily be blunted
and ouerthrowne, and also they wilbe
forced to confesse with *Caluin*, that the
breach from this Church, is the denyall
of God and Christ, or that there cannot
be imagined any fault more heynous.
But this God willing shalbe more eui-
dently hereafter declared in euery Con-
trouersy.

*Rom. x. 9.
7. 58.*

*Calu. l. 4.
Inst. cap.
1. sect. 10.
in fine.*

Y CHAP.

CHAP. IX.

*Of the Adoration of the Pope of Rome, &
of the kissing of his feet.*

AMongst other Crimes where-
with the Roman Church is char-
ged by our Aduersaries, one at
which many take offence, is
the adoration of the Pope, and the kissing of
his feet. We will therefore in this Chapter
say somewhat in iustification therof, for
if it shall appeare that nothing is done
therein which is not warranted by the
written word, it will appeare how little
reasoⁿ they haue to tearme that impiou^s I-
dolatry, which is nothing els indeed but
Religious piety.

2. Howbeit we are first to forwarne
the Reader, to the end he be not deceaued
by the name of *Adoratio*, that *Adoratio* in the
holy Scripture hath two significations: in
the one it appertayneth to God alone, in the
other it may without any sinne at all, yea
with great merit be giuen to men. And of
adoration in both senses, are verified
those wordes of the Scripture; they adored
first God, and then the King. Many other places
of

1. Paral.

vlt. v. 28.

Gen. 2. v.

7. Gen.

27. v. 28.

Gen. 42.

v. 8.

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of Scripture, there are which approue this adoration of men, of which only we now treat. For this adoration only is exhibited to the Pope, & not that other which belongeth only to God: and it is exhibited vnto him as the *Vicar of Christ*, whereas the other cannot be exhibited but to the true God himselfe. Now there are foure testimonies of holy Scripture which evidently prooue, that the adoration of the Pope, is not only lawfull, but also dutifull.

3. The first testimonie is, that which the Prophet *Isay* recordeth in these wordes: *Isaie 43. v. 14.*
Thus saith our Lord, the labour of Egypt, & the merchandise of Ethiopia, & the eminent men of the Sabeans shall come vnto thee, and they shall bine, they shall follow thee, they shall go with their bandes manacled, or bound in chaines, and they shall adore thee, and make supplication vnto thee. It is manifest that the Prophet in this place speaketh not to Christ, but to the Church: for all the verbes and pronownes in the Hebrew text are of the feminine gender, and not of the masculine: besides, it appeareth evidently by all that goeth before these wordes, and all that followeth, that this promise was made to the Church of Christ. The Prophet therefore saith, that the labour & negotiatio (that is the riches gotten together by labour, and negotiation) of
Egypt

Egypt, and Ethiopia, and the eminent persons of the Sabians) by whom are understood the Princes of the Gentils) shall passe over to the Church; and they shall be the Churches, and they shall walke after the Church in manacles (by which are signified Ecclesiasticall lawes) and that they shall adore the Church, and make supplication to her.

4. And it is to be observed, that the Hebrew word in the last coniugation, as it is vsed heere, and in a manner euery where els, signifyeth to prostrate ones selfe before another, not howsoever, but by way of adoration, as all that are skillfull in the Hebrew tongue know, in so much as the adoration done only to God is often expressed by this word. This therefore is the true sense and meaning of this place; they shall prostrate themselves before thee; thereby to exhibite adoration vnto thee. We haue therefore out of the Scripture that the Church, and consequently the Ministeriall head thereof, not only may, but must be adored, vnlesse we will make God to falsify his promise. But the crafty dealing of Caluist here is to be detected, who to abuse the Reader lesterh not in his latin translation twice the Pronowne *tu*, that this adoration may not seeme to be referred to the Church, but ey-

Calu. cō-
ment. in
Isa. 45.
v. 14.
edis. ann.
1559. Gē.
apud
Ioan. (ri-
spinum.

ther to God, or to Christ; for he stablisheth not; adorabunt te, & obsecrabunt te: but thus, adorabunt atque obsecrabunt: whereas in the Hebrew, the particule (tu) is twice put in the feminine gender, so as this adoration and obsecration must needs be referred to the Church, and therefore those of Geneva doubt not omit the same; neither in their French Bibles; nor in their corrupt translation: which they call *Vatablus*, nor nor *Caluin* himselfe in the former edition of his Commentaries vpon *Isaiah*, which was set forth in French in the year 1552: but in his latter Latin edition in the year 1559 (which he will needs have accounted a new worke) being now become more wary, he twice omitteth that particule, and that not vndoubtedly, but of set purpose, as is manifest by his former edition now in the

*Calu. in
epist. ad
Reg.
Angl.
ante co-
ment. in
Isaiam
edit. illius
anni
1559.*

The second testimony is also in the same Prophet *Isaiah*, in which much more clearly is declared the exceeding great honour which the Kings and Princes of the earth shall doe vnto the Church: for thus God speaketh to the Church of *Isa. 49. 7.* Christ & Kings shall be thy nursing Fathers, and the Queen shall be thy nurse: they shall adore thee with their faces bowed downe to the earth, and take vp the dust of thy feet: Where not only is ex-

pressed that humble adoration, by which one prostrateth himselfe before another bowing downe his face euen to the earth, but there is further added a new metaphor of *imbracing*, and *kissing of feete*, put in practice by Christian Emperours, *Kinges*, and *Princes*, thereby to honour the vicar of *Christ*, and in him the Church, or rather *Christ* himselfe: for whosoever with greedines and seruour, hasten to the imbracing and kissing of the feete of any man, seeme as it were to lick, and thereby to wipe away the dust of his feete, for the Hebrew word signifyeth to wipe away in what manner soeuer, as may be seene in the booke of *Numbers* the 22. Chap. and the 4. v. and the 3. of *Kings* Chap. 18. v. 38.

6.00 The Prophet *Isay* then in these wordes foretold that *Kings* & *Queens*, that is *Princes*, men and women, should prostrate themselves down to the earth at the feet of the Church, so as by imbracing and kissing thereof they should seem to wipe away the very dust of the Churches feet, which prophesy hath byn fulfilled of old, and as we see, is still fulfilled in the Roman Church by the humble and Religious submission expressed by *Christian Catholike Princes* in the imbracing and kissing of the Bishop of *Rome* feet, the supreme head of the Church

Church on earth, which kind of Religious worship seeing it was so many ages agoe foretold by the Prophet, our Aduersaries haue smal reason to thinke the same so absurd a thing, or so much estranged from Christian piety.

7. The third testimony is taken from the same Prophet, which no lesse manifestly doth shew vnto vs, that such an adoration and kissing of the Churches feete was to be practised as hath byn sayd; for amongst many other thinges which he foretelleth, appertayning to the Maiesty and powerfull authority of the Kingdome of Christ to come, he setteth downe this promise made by God to the Church. *The sonnes of them that humbled and afflicted thee, shall come and bow vnto thee, and all they that detracted from thee shall adore thy footstepps: which in the Hebrew is much more cleare, where it is thus: they shall adore the bendings of thy feete, then the which nothing could be sayd more manifestly for the adoration of the Churches feete in her visible head; for the bendings of the feete by the figure Synecdoche signifye the feet themselves, as may be seene in the third of Iosue and the 13. v. For the bendings of the feete in that place are in the 15. v. followning called feet, so the bendings of the hands themselves, 1. Reg. 5. v. 4.*

Isa. 60. v. 14.

and 4. Reg. 9. c. 7. 35. which wordes of the Prophet convince Caluⁿ, as hath been sayd. We see then how the Prophet *Isaia*, not in one place only, but in many, fo^rreth this adoration as a thing very remarkable, and which greatly setteth forth the honour and excellency of the Church of Christ.

8. The fourth testimony is to be scene in the *Apocalyps*, where *S. Iohn* testifieth in expresse termes, that God made such a promise to the Angell, that is, to the Bishop of the Church of Philadelphia; Behold, I will make them come and adore before thy seate, and they shall know that I have loved thee, which is all one, as if he had said, I will make them come and adore thy seate, for in the Scripture according to the Hebrew phrase, to adore before any thing, is to adore the thing: so *Eleana* and *Anna* his wife are said to have adored before our Lord, when they adored our Lord himselfe: so *S. Iohn* in his *Apocalyps* writeth, that all Nations shall come and adore before God, that is, they shall adore God himselfe: lastly that which by *S. Luke* is expressed in these wordes, if thou shalt adore before me, *S. Matthew* expresseth thus, if falling down thou shalt adore me. It is all one therefore in the Scripture, to adore before a thing,

but

and

Apocal.
3. v. 9.

2. Reg. 1.
v. 19.

Apoc. 15.
v. 4.

Luc. 4.
v. 7.
Matth.
4. v. 9.

and to adore the thing. Moreover if God was willing and pleased that men should adore the feet of the Bishop of Philadelphia, much more gratefull and acceptable will it be to him, that Christians with a godly affection should prostrate themselves at his feet who is the supreme Bishop of the whole Church; and by kissing of them exhibite vnto him not only a Crail, but also a Religious adoration, adoring him in God, and for God; which is well expressed by God himselfe when he saith, *Apoc. 7. v. 9.* they shall know that I haue touched thee: so as this adoration must be admitted, or expresse Scriptures denied: or knowe *1 Cor. 14. 16.* Neither is this any whit differing from the custome of the auncient Church; as our Adversaries object, but rather very conformable and agreeable therunto: for it is manifest that kissing of feet was exhibited of old; not only to *Hier. pist. 61 ad* the Bishop of Rome, but also to other holy personages. For thus writeth *S. Pamach. n. 13.* *Hierome* of blessed *Epiphanius; Men and wo-* men of all ages did flock vnto him in great troupes, *in. edit.* offering their little ones, kissing his feet &c. And *Mariani* *S. Chrysostome* vehemently exhorteth the people, to prostrate themselves at the feet *Chrys. Hō. 14.* of all Monkes in signe of honour and reuerence. Come, saith he, and touch this holy feet, *in. 1. epist. ad Tim.*

for it is much more honorable to touch their feet; then to touch the head of others.

10. And that it was an ancient custome in the Roman Church, that such as came to salute the supreme Bishop should prostrate themselves and kisse his feete, is sufficiently proved by the history of *S. Susanna* recited by *Baronius*: and *Tertullian* who lived a hundred yeares before *Susanna*, maketh also not obscure mention hereof: for describing the manner after which in his tyme penitents were wont to be receaved in the Roman Church, amongst other thinges, he saith: that penitents were wont to fall downe to the Priests, and to kneele to the dearely beloved of God: which is nothing els but kneeling downe to adore. And the same *Tertullian* els where saith, that they were wont to licke vp the footesteps of enery one that past: where he seemeth to allude to those wordes of the Prophet *Isay*, cited a little above, *they shall licke vp the dust of thy feete, and adore the stoppes of thy feete*. Now if it be so that they licked the footesteps of all Christians, much more doubtlesse the footesteps of the supreme Bishop, who receaved them into the Church, and who at that tyme was called the blessed Pope, as the same *Tertullian* witnesseth.

11. Ney.

Baron.

Tō. 2. an

294. n.

vls.

Tertul.

de peni-

sent. c. 9.

Tertul.

de pud-

icit. c. 13.

Isa. 49.

v. 23.

Isa. 60.

v. 4.

II. Neyther doth this adoration de-
rogate any thing from the honour of God
or Christ, but rather much more illustrate
and set it forth, for this honour is exhi-
bited to the Bishop of Rome, not for his
owne holines or any other quality with
which he is adorned as a priuate person,
but only for that authority and spirituall
power which he receaued from Christ,
and which indeed properly appertayneth
to God, and to Christ and therefore in
him, and by him, Christ, whose person
he representeth is honored and adored, ac-
cording to those words of *Tertullian*. *V*hen
therefore, saith he, thou stretchest thy selfe forth
to the knees of thy brethre, thou layest hold on Christ
and makest thy supplication to Christ. And this
Caluin himselte by the force of truth con-
fesseth, when he speaketh of the Adoratiō
of the Church. For expounding those
wordes of the Prophet *Isay*, they shall adore
the steppes of thy seete, or as he translateth,
they shall bow themselves downe to the plantes of
thy seete, thus he writeth: Heere some man *Calu* in
will aske whether this honour of which the Prophet c. 60.
speaketh, be not too much, and greater then it to be
exhibited to the Church? for to bow our selues down
and prostrate our selues are signes of that honour
which no man ought to admit. I answere, this ho-
nour is not exhibited to the members, but to the head,

*Tertul. de
pauit. c. 10.*

*Matth.
v. 14.*

to *is* Christ, who is adored in the Church: so Calvin: which also those words of God in the Apocalyp manifestly declare to be true: I will make them adore thee before thy feet, and they shall know that I have loved thee, for therefore is this honour exhibited to the supreme Bishop, because God hath so exalted the Roman See, and beene so liberall towards it, which is a signe of exceeding great loue. And heere hence it is, that the same veneration is exhibited to all Bishops of Rome, as well to the bad as to the good, for they are not honored for their owne goodnes, but for the office which Christ bestoweth vpon them. As also they are called holy, and most holy, not for their owne personall holynes, but for the howlines of Christ, whose person and place they susteine vpon earth, and for the holynes of the office which they receaue from God: euen as *S. Paul* called *Festus* President of Iury, very good, not for any goodnes of his owne, for he was an Infidel and a wicked man; but in regard of his office, for so the Presidents of Provinces were wont to be stiled, as well noteth *Baronius*.

12. Moreover whereas in the Scripture feet signify, diuine mission, and vocation, which is most ample in the Bishop of Rome, no meruaile if greater veneration be exhibited

Ad. 28.
v. 15.

Baron.

Tō. x.

anno 38.

num. 13.

Rom. 10.

v. 15.

to his feet: & it is to be obserued that there is a Crosse vpon his shoe, which all kisse, to giue vs to vnderstand that the honor is not exhibited to him but to Christ crucified, whom he representeth.

13. To conclude, heere hence is easily solued that which our Aduersaries object of S. Peters refusing to be adored by Cornelius the Centurion: for Cornelius adored not S. Peter in respect of Christ whose Vicar he was, but in respect of himselfe whom he took to be some God, as did the Licaonians thinke of Paul & Barnabas: so S. Hierome & surely, they thought Peter to be more than a man, as manifestly appareth by S. Peters answer, Arise, for I also am a man, & therefore Cornelius was to be admonished & corrected: for adoration is eyther good or bad, according to the cause or reason for which it is exhibited. Now the cause for which Catholikes exhibite the same to the Bishop of Rome is very good; to wit, the excellent power of Christ, or rather Christ himselfe governing & ruling his Church in his Vicar, and therefore this adoration is good and gratefull to God, but the cause of Cornelius adoration was fond and false, and therefore his adoration was naught and worthily reprehended.

14. I know our Aduersaries often object

Aff. 10.
v. 15. &
16.

Aff. 10.
v. 10.
Hieron.
aduers.
Vigil. ep.
53. n. 12.
iuxta
edit. Ma-
rian. vic-
torij.

Aff. 10.
v. 16.

object that *Pope Alexander the third* did insolently trample vnder his feete *Frederike the Emperour* : but this foolish fable is soundly and copiously refuted by *Baronius*, citing the testimonies of such as were present and haue committed to writing all that passed, in which there was nothing vnuall, but the *Pope* admitted from *Frederike* the accustomed adoration. He that desireth more concerning the kissing of the *Popes* feet, may read *Ioseph Stephannus* who hath written a whole booke therof: it is sufficient for vs to haue briefly proued the same by many euident testimonies of holy Scripture.

CHAP.

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CHAP. X.

Of Generall Councells.

GENERAL Councells doe represent the whole body of the Catholike Church; wherefore we will now speake a little of them: for seeing that we haue already spoken of the head of the Church, it remayneth we treat of the body therof. But this we will do briefly. For our Aduersaries now adaies graunt many thinges concerning this matter which in tymes past they denyed. To the end therfore that the true state of this Controuerſy may the better be vnderſtood, three thinges are to be conſidered which our Aduersaries hauing now learned by experience to be true, do willingly graunt vnto vs.

2. The first is, that these Councells are very profitable, & that the authority therof is not to be despised. For seeing that the Apostle warneth vs, to obey every true Pastor, much more are we bound to obey many assembled together. For which cause our Aduersaries would also that

that we should all obey their synodicall
Calu. l. 4. assemblies: Hereupon sayth Calvin, Truly
Inst. c. 9. we do willingly graunt, that if there happen debate
sect. 13. about any doctrine, there is no better, nor surer re-
 medy, then if a Synod of true Bishops assemble to-
 geather, where the doctrine in controuersy may be
 discussed. Thus he. And euen naturall rea-
 son it selfe conuinceth this to be true, as
Calu. eadē Calvin also confesseth. For it is an easie
sect. 13. matter for many assembled together to
 discern the truth from falshood, then if
 any one should attempt it at home.

2. The second thing which our Ad-
Mat. 13. uersaries graunt, is, that Generall Councils
v. 20. when they are assembled together in the name of
Calu. c. 6. Christ do not err in matters of faith, for they confesse
citato. that Christ promised this to two or three assembled to-
sect. 2. 6. geather in his name. Thus Calvin, and he ad-
9. sequēt. deth, that they may erre when they are
Beza 3. not called together in the name of
volum. Christ, the which no Catholike did euer
Tract. deny, as will appeare hereafter.

4. The third thing which they ad-
Tract. 6. mit, is, that the first Generall Councils were law-
de Eccles. fully assembled, and that they did not erre in points of
notis. faith. Thus Beza expressly, who admitteth
pag. 118. also the fifth & sixt generall Councell, & he sayth
adit. ann. that all those of his Religion are of this o-
1585. pinion. Calvin also of the auncient Coun-
Calu. l. 4. cels writeth thus: I reuerence them from my
Inst cap. 9. *sect. 1*

bart,

hart, and wish them to be had in their due honour *Calu. eodē*
with all men. And a little after, whē he treateth *c. 9. sect.*
of the anciēt Cōūcells, he saith, that be-
sides those foure first generall Councells, to wit, Nica-
num, Cōstantinopolitanū, the 1. Ephesine & Chal-
cedonerse, he admitteth also such other aun-
cient Councells, the which cannot be vn- *Eodem c.*
derstood but of the fifth and sixt. For a *9. sect. 9.*
little after he plainly reiecteth the seauēth.

5. Heere it is also to be noted, that
Luther in the beginning reiectēd wholly *Luth. in l.*
all generall Councells: but the *Caluinists contra*
afterward by reason of *Sernetus* and other *Regem*
Anti-trinitarians were forced to admit the *Anglice*
first foure Councells. Moreouer by reason of
the *Vbiquitarian Lutherans*, who confunded
the properties of the two Natures of
Christ, they were cōstreined to admit also
the fifth & sixt. And these things euen the
Caluinists themselues do graunt vnto vs.

6. But Catholikes teach these five
things of the generall Councells. The first
is, that a generall Councell cannot with-
out the word of God make any new ar-
ticles of sayth, but her office is to explicate
clearly and propose the word of God to
be belieued of all, the which the Church
hath receaued from Christ and his Apo-
stles. For a lawfull generall Councell defineth
nothing in matters of sayth, which ey-

Concil. There is not extant in the holy Scripture, or
Trident. may not be gathered by the traditions of the
Jess. 4. Apostles, or lastly may not euidently be deduced out of both. The which the Councell of Trent doth manifestly professe; for now we must not expect new reuelations from heauen. Wherefore it is a meere flaunder that *Caluin* sayth, that Catholikes teach, that the Church hath authority to make new articles of sayth. and that Catholikes despising the word of God do coyne at their owne pleasure new points of sayth.

S. Aug. Tō. 7. de Baptis. cont. Donat. l. 2. c. 3. 7. The second is, that we acknowledge that *Generall Councils* may erre in matters: which do not belong vnto our sayth, and in this sense sayd *S. Augustine*, One full and perfect Councell may be corrected by another. Not in sayth, the which is neuer changed, but in *Ecclesiasticall Constitutions*, the which according to the diuersity of tymes, both are and should often be changed. Whereupon in the same place he writeth, that things ordeined before may be changed by those which come after, when we see by experience that is opened and made known which before was hidden and secret. For the experience of new matters which happen may change or correct the *Ecclesiasticall*

siaticall lawes & Constitutions, but it cannot alter and change matters of sayth.

8. Wherefore *Caluin* wrongfully obiecteth against vs, that *S. Leo* the Pope reprehended the Councell of *Chalcedon*, seeing that *Caluin* himselfe acknowledgeth in the same place, that to appertaine nothing to sayth which *S. Leo* reprehended. And he also confesseth that *Catholikes* teach, that Councells may erre in those things which nothing concerne sayth. And no lesse foolishly *Caluin* reprehendeth the first Councell of *Nice*, about matters which do not belong vnto sayth.

9. The third is, that we acknowledge those Councells may erre, which eyther are not lawfully assembled, or do not proceed lawfully in their busines they haue in hand. For such Councells indeed are not assembled together in the name of *Christ*: and of this sort was the Councell of the *Arians* holden at *Ariminum*, that of the *Eutichians* at *Ephesus*, the seauenth *Constantinopolitane* Councell of the *Image-breakers*, the which therefore our Aduersaries doe in vayne obiect against vs.

10. The fourth is, that albeit a Councell be lawfully assembled, and

seeme to proceede orderly, the definitions notwithstanding thereof will not be altogether certayne, according to the opinion of many Catholikes, vnlesse

Vide Bell. they haue their approbation from the
l. 1. de Ec- Bishop of Rome, if he be not present at the
cles. milit. Councell. The reason is, because before
cap. 11. that the Councell be approued and al-

lowed of by the Pope, it is as yet an vnperfect body of Christ without any visible head, and such a body may stumble & fall.

Cencil.

Trid. sess.

vlt. in fine

Conc. Ni-

canum.

de quo Ba-

ron. Tō.

3. Anno

315. n. 111.

Chalced.

Act. 1. in

fine in

epist. 1d

Leonem

Papam.

Sexta

Synod. in

ep. 1d A-

gathonē

Papam.

Suprac.

27. huius

Controu.

II. And hence it is, that the Coun-

cell of Trent demanded her confirmation

from Pius 4. who solemnely afterward

confirmed it. The which also the other

ancient Councils demaunded, yea euen

those which our Aduersaries do admit, as

for example the first *Nicene Councell*, that of

Calcedon, the sixth *Synod*, to omit other

later Councils.

12. The fifth is, that we affirme a

Generall Councell approued by the Pope,

cannot erre in fayth. The reason is, be-

cause it is altogether necessary, that there

be some supreme iudgment in the Church

of God wherunto all should submit them-

selues and belieue assuredly in all matters

in Controuersy, as we haue proued before:

but there can be no other supreme iudg-

ment

ment but this.

13. Moreover we see, that euen frō the beginning of the Church till now all heresies and controuersies concerning matters of faith, haue byn still ended and taken away by the generall Councils. Wherefore they who deny this do open and make way for all old Heresies. The which when our Aduersaries had learned by experience in the *Anti-trinitarians*, *Anabaptistes*, *Vbiquitarians*, and such other sectes, they were forced to admit those six more auncient Councils, as we sayd before: but the authority of all *Generall Councils* is alike, and equall.

14. Finally our Aduersaries themselves acknowledge, that there is no better or surer remedy to roote out and take away al heresies: therefore eyther this is a certaine remedy, or els there is none at all, the which to affirme were to deny the prouidence of God, and his loue to his Church.

15. Moreover that which our Aduersaries say, to wit, that the later Councils are not lawfull Assemblies, because they haue not obserued due manner and forme, is a false lye: first because it doth not become euery private man, to

be judge in this matter, but it belongeth to the whole Church; who hauing receyued for so many yeares all these as *lawfull Councells*, we must not call them any more in question.

16. And scing that our Aduersaries do imbrace and approue the six first Councells, the lawfull forme to be obserued in Councells is to be fetched from them; the which is exactly obserued in the later Councells, as *Baronius* sheweth evidently in euery one of the first six Councells. But *Caluin* acknowledgeth no lawfull manner of any *Synodical* assembly, nor any such to be gathered together in the name of Christ, but where all things are proued by Scripture only, reiecting all Ecclesiasticall traditions: but we haue already proued that the Traditions of the Church of God are as a principall and chiefest part of the word of God.

*Calu. c. 9.
citato
sect. 2.*

*Cont. r. c.
18. & seq.*

17. Yea euen this was the only cause why *S. Cyprian* and so many other holy Byshops erred in the *African* Councells, when they determined that all those who were christned by Heretikes should be baptized againe, for they confirmed this their opinion very probably by many places of holy Scripture: but they reiect

reiected the auncient tradition of the Church, the which they knew very well was opposite to this error, as though it had byn contrary to the holy Scriptures, as *S. Vincentius Lyrinensis* declareth very well, and before him *S. Augustine* in many places.

Lyrin. lib. contra Heracl. 9. & 10. S. Aug. Tom. 7. de baptis. cōtra

18. And that which is more, *S. Augustine* manifestly writeth, that he had byn of *S. Cyprian*s opinion, by reason of those probable reasons which were deduced out of holy Scripture, but that the whole Catholike Church had defined the contrary. And as the same holy Father teacheth at large, they most of all oppugned the custome of the Church, which were in the same error with *S. Cyprian*, obiecting among other thinges that place of the holy Scripture, the which our Aduersaries now adayes obiect against vs. God saith, I am the truth, he doth not say, I am the custome. Vnto whome *S. Augustine* answereth very well, that the custome of the Church is not opposite to Truth, but it is euen Truth it selfe.

Donatist. l. 2. c. 7. in fine. & cap. 8. & 9. S. Aug. Tom. 7. l. 3. de bapt. cōtra Donatist. c. 4. & l. 3. citato c. 2. 5. 6. 7. 8. & 9. Ioan. 14. y. 9.

19. Our Aduersaries arguments are of small account or moment. *Caluin* bringeth in the example of *Caiphas* and of the *Iewish* Councell wherein Christ was

Bez. in 1.
Tim. 2. v.
25.

condemned. The same argument *Beza* also alledgeth, But who doth not know that this was neyther a generall Councell, whereunto Christ was not called nor any other true believer, nor lawfull in it selfe, seing that it was not assembled in the name and authority of Christ who was then the supreme head of the visible and militant Church, as also because it was called together against the true Church of God, by the wicked and cursed Synagogue of the *Iewes*. For that was the true Church which adhered vnto Christ and believed in him: but that other which was altogether deprived & had lost the true faith of Christ was rather a fit Church for Sathan and other infernall spirits. And I meruaile truly that *Caluin* and *Beza* do alledge that Councell as true and lawfull which was assembled against Christ himselfe, as also by those who were not true believers in Christ, yea who were filthily stained with the most heynous synne of infidelity, as Christ himselfe witnesseth: but we willingly leaue such a Church and Councell to our Adversaries.

Jo. 15. v.
21. Psal.
117. v. 21.
Isa. 9. v.
9. & 10.
Isa. 6. v.
14. Dan.
9. v. 26.
Mat. vlt.
v. vlt.

20. It was also manifestly foretould by the Prophet, that Christ should not be receyued by the *Iewes*, and that the Synagogue

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gogue of the *Iewes* should then fall from her faith. But the holy Scriptures teach the plaine contrary of the true Church of Christ, to wit, that Christ and his spirit shall remayne with her for ever.

*104. 14.
v 16.
Calu. c. 9.
citato
sect. 8. S.
Aug. T. 6.
6. l. 3.*

21. But neyther is that other argument which *Caluin* and *Beza* vse any better, to wit, that *S. Augustine* would not vrge the authority of the Councell of Nice against *Maximinus* the *Arian*. For neyther can we vrge the authority of the new testament against the *Iewes*, not because we haue any doubt thereof, but because the *Iewes* do not admit the new Testament. In the same manner when that *Arian* would not admit the Councell of Nice, but did plainly reiect it, *S. Augustine* should in vayne haue vrged the authority thereof: for otherwise it is well knowne that *S. Augustine* neuer had any doubt of the fayth explicated in the Councell of Nice; the which euen our Aduersaries imbrace as the most true word of God.

*contra
Maxim.
Arian.
Episc. c.
14. Beza
volu. 2.
Tract.
Theol.
Tract. 3.
de pace
Christia-
norum
Eccles.
constit.
circ. finē
p. 8. 118.
iuxta
edit. G.
an. 1558.
Calu. sect.*

22. Such as desire to see any more concerning this controuersy of the Generall Councells, let them read *Bellarmino* in his first & second booke of the Church militant, and *Coccius* in his first Tome, the seauenth booke, the 21. & 22. article.

*citato
Rupel.
Confess.
Art. 5. in
fine.*

CHAP. XI.

*Of the Authority of the auncient Holy
Fathers.*

NOw it remaineth we say somewhat of the auncient holy Fathers, and of their writings, both because they were in tymes past the chiefest members of the true Church of Christ, euen by the confession of our Aduersaries, as also because in the particuler controuersies we shall often vse the testimonies & authorities of the holy Fathers.

2. We know indeed well inough that they were men, and that they might haue erred (but neyther are they Gods nor Angells, who accuse them of their errors). We know also that one or more of the sayd holy Fathers haue sometymes erred, when they left the more common opinion of others.

3. But we affirme this constantly, that the auncient holy Fathers receiued by the Church of God, haue neuer written any thing with a common and vnanime consent, that is cyther contrary
to

to the holy Scriptures, or to any point of sayth.

4. Moreover out of the writings of the holy Fathers in foure diuers manners some forcible and conuincing arguments may be taken.

5. First, out of the common consent of all, or at the least of the most part without any contradiction at all. For if they had all erred in a necessary point of saluation, the whole auncient Church should also haue erred, the which euen our Aduersaries acknowledge to be false, as we haue declared before. *Cap. 7. huius. ot.*

6. Secondly, that promise of Christ wherby he assured vs, that he would be alwayes presēt with his Church, was properly made to the Pastors and Doctors of the same; for he promised that he would be present with those whom he sent to baptize and preach, to wit, the Pastors of the Church. *Matth. vlt. v. penult. & vlt.*

7. Thirdly, Pastors and Doctors were ordained by God in his Church, as the Apostle witnesseth, to the end, that we be not carried about with euery wind of Doctrine, but that we may continue in the unity of sayth, till we meet with Christ, in the last day. But if all the Pastors and Doctors of the Church could erre, we might easily

Ad Ephes. 4. v 11. 12. & 13. & 14.

ly be carried away with many blastes of strange doctrines, neyther could the unity of sayth alwayes continue: and in this manner God should haue provided very badly for his Church, that it should neuer erre.

8. Finally, if all the *Pastors and Doctors* of the Church should teach any doctrine contrary to sayth, there should no sincere and true preaching of the word of God remayne in the Church, seeing that only *Pastors* and *Doctors* are lawfully called to the preaching of the true sayth of God. But without the sincere preaching of the word of God it is impossible, that the Church of *Christ* should consist, as euen our *Aduersaries* confesse, and as we haue declared before.

*Suprac.
8. huius
controu.
9. 15*

9. Secondly, we take arguments out of the auncient holy Fathers, as out of most faythfull and true witnessles of that sayth which in their tymes was preached in the Catholike Church. For our *Aduersaries* acknowledge, that in their tyme the true and sincere sayth of *Christ* was preached. We therefore alledge them as witnessles of that sayth: for if we do not belieue them who liued at that time, whom will we belieue? but they were both eye witnessles, and nothing suspected of falshood, as *S.*

Augustine

Augustine declareth very well disputing against the Pelagians.

10. Thirdly, we take arguments out *s. Aug.* of the holy Fathers, as out of those *Doctors Tom. 7.* whose writings haue byn received and *cont.* approved by the auncient Church of God. *Iulianū Pelag. l. 2. cap. vlt.* For it was wont to impugne and condēne those writers who wrote any thing contrary to the true sayth, least their writings might be hurtfull to the future Church: and on the other side it approved their writings who taught the true sayth. There is yet extant a Decree of the *Vide T. 3.* Roman Councell, set forth almost a thou- *3. Concil. inter De- creta S. Gelasij. Papæ.* sand two hundred yeares agoe concerning these writings. They therefore who haue beene approved by the auncient Church are most worthily to be believed, because the primitiue Church, as our Adversaries confesse, hath neuer erred in iudgement concerning matters of sayth.

11. Fourthly, we take arguments out of the holy Fathers, as out of the most holy and learned men and Blessed Saints of God. For eyther they had the sincere true sayth, and if it be so, we should embrace the same; or they had it not, and if it be so, they were not Saynts of God, nor could they be acceptable vnto him, as the Apostle testifyeth.

12. By

Socrat. l. 5. c. 10. So- 12. By this very argument the Ga-
tholiks in tymes past overcame the *Arians*,
26. l. 8. c. for they vrged them to receiue the holy
22. histo- Fathers who wrote before *Arius* his tyme,
ria Ecclef. or they shoud excommunicate them, as
Socrates and *Sozomenus* do testify.

13. And to this purpose serue very
S. Aug. fitly those words of *S. Augustine*, wherein
Tom 7. he declareth what was the iudgment of
contra the primitiue Church concerning this
Iulianū matter. For thus speaketh *S. Augustine* to
Pe. agia. the heretiks of his time, whiles he vrgeth
nū l. 1. c. them with the testimony and authority
etc. of the auncient Fathers who were before
 him. They had (saith he) no regard eyther to our
 friendship or to yours, neyther were they enemies
 to either of vs, they are neyther angry with you nor
 with vs: they were not moued with pittie and compa-
 ssion on eyther side; what they found in the Church
 that they hald, what they had learned, that they
 taught, they deliuered to their Children that
 which they had receiued from their owne Fathers.
 VVe pleaded in our cause against you before these
 iudges, and yet by them our cause was ended long
 since: neyther we nor you were so much knowne
 to them, and yet we bring forth their sentences
 giuen in our fauour against you. VVe had not as
 yet begunne any combat with you, and yet so long
 agoe they proclaymed our victory. So farre *S.*
Augustine.

14. Finally *Vincentius Lyrinensis* a French man, who liued at the same tyme with *S. Augustine* proueth the same very well, by many reasons and examples, throughout all that most learned booke the which he wrote against the prophane Nouelties of all heresies. And we will conclude and end this Chapter of the authority of *Vide præsertim c. 4 & 40. eiusdē libelli.* holy Fathers, and this our whole disputation of the Church of God, with the same words wherewith he ended that his golden booke. For thus he writeth in the end of it: If neyther the Apostolicall definitions nor ecclesiasticall decrees be to be violated, whereby according to the most holy and vniforme consent of all antiquity, all heretikes, and lastly *Pelagius*, *Celestius*, and *Nestorius* (for these were the last Heretiks that liued in *Vincentius* his tyme) haue bin alwayes most iustly condemned; it is necessary in truth, that all those Catholikes who will hereafter proue, and shew themselves to be the true and lawfull children of our holy mother the Catholike Church, should adhere and vnite themselves stedfastely, as also dy in the profession of that sacred faith of those holy Fathers: & lastly that they should abhorre, detest, banish, and persecute all the prophane nouelties of all most wicked Heretikes. Hitherto *S. Vincentius*.

The end of the second Controuersy.

THE faults escaped in printing, it
may please the gentle Reader to
correct them of his courtesy.

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A SUMMARY OF CONTROVERSIES.

WHEREIN

Are briefly treated the cheefe Questions of
Diuinity, now a dayes in dispute betweene
Catholikes & Protestants: especially
out of the holy Scripture.

WRITTEN IN LATIN

By the R. Father, James Gordon Huntley of
Scotland, Doctor of Diuinity, of the
Society of IESVS.

And translated into English by I. L. of the
same Society.

The I. Tome, divided into two Controuerfies.

THE SECOND EDITION.

Rice



Walmesley

Permissu Superiorum. M. DC. XVIII.

Ad Heb.
 10. v. 18. S. Luke in the *Actes of the Apostles*, nor any other which did prophesy, nor S. Paul himself, euer wrote or taught any thing contrary to that which S. Paul taught the *Galatians*. But euen God himself cannot reueale the contrary by an Angell, because according to the Apostle, It is impossible for God to lye.

8. Neyther is it sufficient for me to say, that those things which were afterward reuealed and written, were not necessary pointes of faith to saluation. For S. Paul did not say, if any shall Euangelize vnto you any point necessary to saluation: but absolutely, if any shall Euangelize any thing *contrary* to that which you haue receyued. Moreover, all those things which were afterward set downe in holy Scripture were true pointes of faith, the which euey Christiā is necessarily bound to belieue, if not expressly, yet at the least virtually and generally euey one is bound to belieue with an assured faith all those things which are in holy Writ to be most certaine and true.

9. Finally, euen our Aduersaries confession doth conuince this to be most true, for now they acknowledge that all those things which by a necessary consequence are deduced out of the Scriptures do belong

long vnto the word of God, and are points of faith, and therefore they may be lawfully preached vnto the people, as we haue said before. But al these are distinct things from those which are expressly written in holy Scripture. For the antecedent whereby some other thing may be inferred, is distinct from that which is inferred. For it were a ridiculous illation, if one and the same thing should be inferred from it selfe. But that which is inferred in a good collection is neuer contrary to the antecedent. The Apostle therefore speaketh of doctrine contrary to his, and not absolutely of any other distinct doctrine.

10. And in this sense the Fathers doe often say, that *S. Paul* affirmed in this place that nothing was to be taught besides that which is in the holy Scripture. For so *S. Augustine* speaketh in one place. But in another he clearly explicateth himselfe by this word (*prater*) to vnderstand because we must preach nothing contrary to the holy Scripture. That this is the true sense and meaning of *S. Augustine*, it is manifest by the words themselves, whereby also he proueth that the word (*prater*) in those words of the Apostle, doth signify diuers, but not contrary thinges. For in

Supra c.

August.

Tom 7.

contra

lit. Petil.

Donat. l.

1. cap. 6.

August.

Tom. 9.

Tract.

98. in Eu-

an. loan.

subfinem.

this manner he writeth, when he warneth his schollers to take heed of the opinions of the *Manichaeans* & other heretikes, because these are not only distinct, but also contrary to those which the Apostle taught. Let the admonition, sayth he, of the holy Apostle neuer depart from your hart: If any shall euangelize vnto you besides that which you haue receiued, let him be *Anathema*. He doth not say, more then you haue receaued, but, besides that which you haue receaued. For if he should say that, he should be preiudiciall to himselfe, who coueteth to come to the *Thessalonians*, that he might supply that which was wanting to their sayth. Now he which supplieth, addeth that which is lacking, taketh not away that which was. But he which ouerpasseth the rule of sayth, doth not goe on in the way, but departeth frō the way. That therefore which our Lord sayth, I haue yet many things to say vnto you, but you cannot beare them now, were to be added to those things which they knew, and not to be ouertrowen by those they had already learned. Hitherto *S. Augustine*.

CHAP. X.

Wherein other obiections of our Aduersaries against Traditions are refuted.

THE fourth argument is deduced out of these words of the *Apocalyps*, which they also cite and alledge in their Confessiō at Rochell.

If any man shall adde to these things, God shall adde vpon him the plagues written in this booke. But who doth not see that S. Iohn speaketh expressly of the booke of the *Apocalyps* only, and not of the whole Scripture, for he sayth, I testify to euery one hearing the words of the Prophecy of this booke, if any man shall adde to these things &c. and in the 19. verse following, If any man shall diminish of the words of the booke of this prophesy &c. He speaketh therefore only of the propheticall words of the *Apocalyps*. For it is manyfest otherwise out of Ecclesiasticall histories, that S. Iohn wrote his Ghospell after the *Apocalyps*, and consequently that he added many things besids the *Apocalyps*. But let our Aduersaries take heed least they incurre those paynes which S. Iohn threatneth to those which adde

*Apoc.
22. v. 18.
Confess.
Rupell.
Artic. 3.*

*Hier. de
Script.
Eccles. in
Ioan.
Apost.*

adde or detract any thing from the *Apocalyps*; seing that they so often and so bouldly wrest the prophesies of the *Apocalyps* to many strang senses against the Pope, and the Catholike Church.

Supra
c. 2.

2 Our Aduersaries alledge many other things, but their arguments which be of lesse moment are taken out of those places of Scripture which commend vnto vs the great excellency of holy Scripture. But all these are very easily confuted by that one ground, which as we haue declared before euen our Aduersaries do admit, to wit, that to the end the holy Scripture be perfect in it selfe, and sufficient to euerlasting saluation, it is not necessary that it should expresse cōteyne al points of sayth, but it is sufficiēt, that all such poynts may be deduced by a good consequence out of it. But all the Traditions of the Church which belong vnto sayth may be gathered, as we haue sayd, out of Scripture, the which also we declare more at large in euery one of these controuersies. Our Aduersaries therefore haue not reason to say that we teach the Scripture to be imperfect or insufficient. For as concerning this sufficiency and perfectiō of Scripture they are forced at least to yield and subscribe vnto our opinion here in; but these
their

Supra
c. 2.

their arguments, whereof they make great account, we haue therfore alledged, to the end all may know how badly they interpret the holy Scriptures, and by how frivolous reasons they are perswaded to forsake the Catholike sayth.

3. But euen this sufficiency of Scripture which they pretēd, they proue very foolishly by those wordes of the Apostle, wherein he teacheth, that the Scripture is very profitable; as though forsooth, euery thing which is profitable for obtayning some particuler end or purpose, were also absolutely sufficient; then the which nothing can be spoken more absurdly. The Head truely is not only profitable, but also necessary, that a man may liue: but who I pray you, will say that the head only without the rest of the body is sufficient for the lyfe of man. But our late Aduersaries, to the end they may make this their discourse or reason the stronger, say, that in humane thinges not euery thing which is profitable is also sufficient, but in diuine matters what-
Iunius 3. tra Bell. controu. 1. lib. 4. c. 10. nota
 soeuer is profitable, is also sufficient, where-
 vnto *Iunius* like a fine young stripling ad-
 deth, that this can be overthrowne by no
 sophistry. But who doth not see, that the
 Eucharist by the diuine vertue thereof is

pro-

*Hier.de
Scrip. Ec-
cles. in oā
Apost. 2.
Tim. 1. v.
penult.*

profitable to the obtayning of eternall saluation, and yet notwithstanding without Baptisme it is not sufficiēt, as also without faith and pennance: the same may be sayd of Baptisme, and of every booke of Scripture. Yea euen the Apostle doth not speake of the whole Scripture, as our Aduersaries thinke he doth, when he saith, that every Scripture is profitable, but of every particuler part thereof. For how could he speake of a thing which was not then extant: But as then the Ghospell of *S. Iohn* was not yet written, nor the Apocalyps.: For these were after *S. Pauls* death written by *S. Iohn*. Hence it is, that the Apostle *S. Paul* doth not say, the whole Scripture, but euen Scripture inspired by God, is profitable. For there is not one part of Scripture which is not profitable vnto vs, if it be well vnsterstood: Yet for all that notwithstanding every one part precisely in it selfe abstracting from the rest of the Scripture (as all do very well know) is not sufficient.

4. Finally it is also to be considered, that all those places wherein the integrity, perfection and vtility of the Scripture is commended vnto vs, must nedes be vnderstood not of the bare wordes only, but of the same well and rightly vnderstood.

But

But this true vnderstanding of the words cannot otherwise be had then by Tradition, and the vnwritten doctrine of the Church it selfe, as we haue already declared. Wherefore all those places which do commend vnto vs the holy Scriptures, do also consequently comend vnto vs Traditions and the vnwritten Word of God, seing that therein consisteth the principal part of holy Scripture, to wit, the true sense of the wordes.

Supra e.

4.

CHAP. XI.

*Wherein is declared, how we may know
the Apostolicall Traditions.*

AMONG the other argumentes of our Aduersaries this is one, that we cannot know certainly which are the Traditions of the Apostles, seing that many Heretikes in times past pretended also that their heresyes were agreeing to Apostolicall Traditions. Moreover they obiekt, that Traditions may easily be corrupted and changed, & for this cause Scripture was ordayned, that the doctrine deliuered by word of mouth.

mouth might continue the longer without any falsification or corruption. But we answered to this their reason: that the auncient Heretikes also by supposed and false Scriptures which they attributed falsely to the Apostles, did confirme and

Aug. de proue their heresies. Many things, saith S. Aug. Deil. gustine, were alleadged by heretikes, as though they 25. & 23. were the sayings of the Prophets and Apostles. But subfinem. yet for all that, they were not iudged to be the most certaine and Canonickall Scriptures.

2. But the Traditions of the Apostles may so certainly and easily be known from supposed and false Traditions, as the Canonical Scriptures may be knowne from the Apocriphall: for they are both knowne by the same meanes and authority, that is to say, by the authority, doctrine, and testimony of the Catholike Church, which neyther can deceiue any, nor be deceyued her selfe.

3. And albeir, speaking of humane matters the Scripture is more certaine than Tradition alone, yet it happeneth otherwise in matters concerning God, because in these there is the authority of God, and the continuall assistance of the Holy Ghost both place, which doth not suffer the Church to erre: and hence it is, that the Tradition only of the Church which

is not so much written in paper, as printed in the hartes of Christians, is a most certayne, and faithfull keeper of all the pointes of our diuine faith. 1. ad Cor. 5. v. 304.

4. Morcouer, ifeuen Christ himself had with his owne hand writtē in brasse all the pointes of our faith, they should notwithstanding not haue had so great certainty, as now Ecclesiasticall Traditions haue, vnlesse the same keeper of the diuine doctrine had byn also present. For that which is imprinted in brasse, may be rased and blotted out, and the brasse it selfe may be consumed by fyre. But those thinges which are imprinted in the hartes of Christians by the holy Ghost, can neuer perish, or be any way changed.

5. And what we haue said of knowing the Apostolicall Traditions, is to be vnderstood whether the Church assembled in a generall Councel declared it so, or it became knowne and manifest by the continuall and generall custome of the whole Church. Also whether the question be of Tradition belonging to faith, or only belonging to rites and Ceremonies. For of the Tradition belonging to faith (that is to say, of not baptizing againe those which are baptized once before by heretikes) are these wordes of S.

S. Aug. Augustine: Albeit indeed of this thing, saith he;
 Tom. 7. there can no example be alleadged out of Canonica
 contra Scripture, yet notwithstanding we hold the truth of
 Crescon. the same holy Scriptures in this matter, when we
 Gram. l. do that which generally the whole Catholike Church
 1. cap. holdeth, the which, euen the authority of the Scrip-
 penult. tures themselves commend vnto vs: so as, because
 the holy Scripture cannot erre, whosoer seareth to
 be deceaued by the difficulty or obscurity of this que-
 stion, let him go to the same Church for counsell, the
 which the holy Scripture very clearely sheweth and
 S. Aug. demonstrateth vnto vs. Hitherto S. Augustine.
 Tom. 7. de bapt. cont. And disputing in another place against
 Donat. l. the Donatists, concerning the baptisme of
 4. cap. 14. Infants: That, saith he, which the whole Ca-
 tholike Church holdeth, nor was ordained by generall
 Councells, but yet alwaies kept and obserued by all,
 is most truly to be belieued to haue byn deliuered vn-
 to vs by Apostolicall authority.

S. Aug. 6. But of the Ecclesiasticall rites and
 Tom. 2. Ceremonies, the same S. Augustine speaketh
 Epist. in this manner. If the Catholike Church through
 118. ad la. the whole world hold and practise any thing, it is
 3. Calucl. a signe of great madnesse to dispute, whether it is to
 4. Instit. be done so, or not. By which words of S. Au-
 c. 4. sect. gustine it may easily be vnderstood, what
 vlt. sub was the opinion & vniforme doctrine of
 si. 1. l. 3. the whole auncient Church concerning
 c. 3. sect. this point. For our Aduersaries them-
 10. in me- selues do say, that S. Augustine was a most
 dio. faith-

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*faithfull witnessse of antiquity. Vnto whome
I referre the Readers, if they de-
fire to know certainly any
more of the sense of
Antiquity,*

The end of the first Controuersy.

THE
SECOND
CONTROVERSY.



OF THE
PROPERTIES OF
OF THE TRUE CHURCH.

The first Part of the second
Controuerly.

CHAP. I.

*Of the Properties and Offices of the true
Church of Christ in generall.*

IN the disputation of the Church, that first of all is to be obserued; that whereas our Aduersaries haue brought in, and do hold many erroneous opinions, they do all proceed out of ignorance of the true definition and Nature of the Church. It is a true saying of the Apostle, that they which *1. Tim. v. erre and wander from the true faith, are conuerted 6. & 7.* into vaine talke desirous to be Doctours of the Law, not vnderstanding neyther what things they speake, nor of what they affirme. For if our Aduersaries did well vnderstand, or could conceyue what is imported by the Name & Nature

of the Church, they would neuer affirme so many absurdities of the Church of Christ. We will therefore first of all declare and explicate, what is to be vnderstood properly by the name of the Church.

2. But this best of all is declared by the *Properties* of the Church of Christ, and by her *Offices* commended vnto vs in the holy Scripture it selfe: and those we call *Properties* which do agree with the Church as she hath relation vnto Christ her chiefe head and Pastour, But those we call her *Offices* which the Church exerciseth towards her Children. There are indeed many *properties* of the Church assigned by holy Scripture, but it shall suffice vs to alledge and note these five only.

3. The first is, that the Church is the spouse of Christ, I will betroth thee vnto me for euer (saith the Prophet Osee:) and againe: I will betroth thee vnto me in faith. And Isaias: The bridegrome will reioyce in his bride, and thy God (he speaketh vnto the Church) shall reioyce in thee. Christ also by the Prophet Salomon layeth, Come o my spouse from Libanus. In the new Testament also, the Church is called the spouse of Christ. He which hath the brude, saith S. Iohn Baptist, is the bridegrome. And the Apostile: I haue despossed you to one

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man, to present you a chaste Virgin vnto Christ. 2. Cor. 11.
Lastly, S. Ioan Euangelist in his Revelations v. 2. &
saith, the brydegrome and bryde do say, Come. p. 6. v. 16.

4. The second is, that the Church v. 27.
is the mysticall body of Christ. VVe being many Rom. 12.
(saith the Apostle) are one body in Christ: and v. 5.
again, you are the body of Christ and members 1. Cor. 12.
of member: and in another place: And he hath v. 17. 1.
made him (to wit Christ) head ouer all the Ephes. 1.
Church, which is his body. v. 22. &
23.

5. The third property is, that the
Church is the Kingdome of Christ. Our
Lord shall raygne ouer them (saith the Prophet Mich. 4.
Micheas) in the mountaine of Syon, from hence, now v. 7.
and euermore. And the Angell, as witnes-
seth S. Luke, speaketh thus of Christ: Luc. 1. v.
He shall raigne in the house of Iacob for euer. La- 33. Luc.
stly Christ himselfe saith vnto his Disci- 17. v. 21.
ples, the Kingdome of God is within you.

6. The fourth propertie is, that the
Church is the Inheritance of Christ. Psal. 1. v.
of me (saith God the Father vnto his 8 Psal.
Sonne) and I will giue thee all Nations for thine 27. vel 23.
Inheritance. And againe the Prophet Dauid Psal. 32.
saith, Saue thy people o Lord, and blesse thyne In- vel 31. v.
heritance. And lastly, Blessed is that Nation 12.
whose Lord is God thereof; a people whome God
hath chosen for his Inheritance.

7. The fifth property is, that the
Church is the Citty of God, and Christ.

Psal. 86. Glorious thinges are spoken of the City of God;
 vel 87. v. sayth the Proper David. And againe, the
 3: many streams of the riuer doth resort the City of
 Psal. 45. God: and Christ himselfe saith, A City pla-
 vel 46. v. ced vpon a mountaine cannot be hid. And hence
 5. it is, that the Church is called the heauē-
 Matth. 5. ly Ierusalem and Syon, as also the Temple &
 v. 14. house of God. You are come, saith the Apo-
 Hebr. 12. stle, to mount Syon, and the City of the liuing God;
 v. 22. heauenly Ierusalem. And in another place:
 2. Cor. 6. You are the Temple of the liuing God. Lastly,
 v. 16. that thou mayest know how thou oughtest to conuerse
 1. Tim. 3. in the house of God, which is the Church of the li-
 v. 15. uing God.
 Gal. 4. v.

86.

8. But now the offices of the Church are many; the which may be reduced to fīue heades. For the Church, as witnesseth the Apostle, is our Mother.

9. A Mother exerciseth fīue offices towards her Children. First she conceyueh them. Secondly she bringeth them forth. Thirdly she nourisheth them. Fourthly she gouerneth them. Fifthly she defendeth and preserueth them from all daungers, till they come to the vse of reason: all these thinges the Church performeth vnto vs, vntill we meete all with Christ the spouse of the Church, and our Father, into the vnity of faith, and knowledge of the Sonne of God, into a perfect man into the measure of the age of the fulnesse of Christ.

Ephes. 4.
 v. 13.

as the Apostle speaketh,

10. The first Office therfore of the Church is to propound vnto all, the word of God, and that fully (as concerning those thinges which are necessary to saluation) sincerely, clearly, and without any errour. For the word of God is the incorruptible seed, wherby we are conceyued and borne againe, as Christ and his Apostles do testify. But the Church performeth this both by word and writing whiles she conuerteth *Gentils, Mahumets, Heretikes, and Atheists*: and Christ enioyned this Office vnto the Church in those wordes, *preach you the Gospell vnto every creature.* Marc.
vlt. v. 13.

11. The second office of the Church, *Ad Titū* is lawfully to administer the Sacraments. vlt. v. 3. For by these also we are regenerated, and 1^o Ioan. nourished, strengthened, gouerned, and 6^o v. 57. defended. This office also Christ enioyned vnto his Church, when he commaunded her to baptize, & administer the other Sacraments; 1^o Matt.
vlt. v. 19.
Marc.
vlt. v. 16.

12. The third office of the Church 1^o Luc. is to feed those who are borne to Christ, 22 v. 19. 1. not only by the Sacraments, but also by Cor. 3. v. the word of God. Feed, saith S. Peter, the 2^o 1^o He-
br. 5. v. flock of God which is among you. But the Church 12. 1^o 14. feedeth the weaker and ruder sorte of people

people with milke, and not with stronger meates, as the Apostle speaketh: hence it cometh to passe, that the Catholike Catechismes are taught so much in the Church. But yet she nourisheth those which are stronger in faith, with solide meates, and not only with milke.

13. The fourth office of the Church
Mat. 20. is to gouerne, according to those wordes
v. 28. of S. Paul. Take heed to your selues, and to the whole flocke, wherein the holy Ghost hath placed you Bishops to rule the Church of God. Hence it ensueth, that there haue byn so many Assemblies and Councells called together, that heresyces might be condemned, manners reformed, and Ecclesiasticall order well established in all thinges: also that for this Office there are chosen Preachers, Pastors, Administrators of the Sacraments, and all other thinges are ordayned which do concerne the right gouernment of the Church.

14. The fifth office of the Church
Matth. is, to defend her children. For this cause
20. v. 32. she opposeth her selfe against the Aduersaries of Christ. She professeth publickely
Genes. 5. her faith, she fighteth continually with the
v. 15. isa. serpent and his seed, she suffereth much, &
54. v. ult. yet alwaies getteth the victory. No weapon, saith the Prophet *Isay*, that is made against

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gainst thee, shall proceed, or leuel right. And *Matth.*
Christ saith: Vpon this rocke I wil build my Church *16. v. 18.*
& the gates of Hell shall not preuaile against it. And
in another place: Thou shalt suffer trouble and
pressure in this world, but be of good cheere, I haue *Iohn.*
ouercome the world. By these properties and *16. v. v. 19.*
offices of the Church, if they be well con-
sidered, all the errors of our Aduersaries
may easily be confuted, as by that which
followeth will manifestly appeare.

CHAP. II.

*That out of the true Church of Christ,
there is no saluation.*

THE first error is of certaine Secta-
ries of this tyme, who promise
men saluation out of the Church:
But this error is easily refuted by
the Scripture. For that is most cleare and
evident which *Isay* the Prophet sayth,
speaking vnto the Church in the person
or name of God: That Nation and Kingdome *Isa. 60. v.*
saith he, which hath not serued thee, shall pe- *11.*
rish.

2. The same also to be an error, is
conuinc'd by the Properties and Offices
of

Ephes. 5. of the Church before allcaded. For first
v. 1. 31. Christ hath but one spouse, and acknow-
 ledgeth no other. *They shalbe two in one flesh:*
but I (sayth the Apostle) speake in Christ &
in the Church. So also Christ speaketh of
 the Church, *my doue, and my perfect, is one;*
Cont. 6.
v. 8. Christ is not an adulterer, neyther doth
 he beget any children of an adulteresse.
 For this caule, saith S. Cyprian, *the spouse of*

S. Cyp. in Christ cannot be an adulteresse, *she is not corrupted,*
tract de *and she is chaste.* And a little after, *VVho soeuer*
vnit. Ec- *be ng separated from the Church is ioyned to an a-*
cles. *dulteresse, he is separated from the promises of the*
Church. Neyther shall he euer attaine to the re-
S. Aug. *wards of Christ who teares the Church of Christ.*
Tom 9. *He is an aliene, he is prophane, he is an enemy,*
de Synb. *he cannot haue God for his Father, who hath not*
ad Cath. *the Church for his Mother.* Thus he, which last
lib. 4. c.
vlt. words S. Augustine repeateth out of him.

2. Secondly, he that is without the
 body of Christ, cannot receyue the spirit
 of Christ, nor be partaker of the lyfe and
 merits of Christ. *But he who hath not the spi-*
Rom. 8. *rit of Christ, is not his,* as witnesseth the A-
v. 9. S.
Aug. *postle.* S. Augustine declareth this very
Tom 29.
tract. 2. well by the example of a mans body,
in. o. m. whose members cannot liue vnlesse they
 be ioyned to the body. Another reaso also
 S. Augustine alledgeth, taken from the for-
 said property of the Church. *None,* sayth
 he,

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he, obtayneth saluatiō & euerlasting lyfe but he who
hath Christ to be his head. But none can haue Christ
to be his head, but he who is in his body, which is the
Church. So sayth S. Augustine.

S. Aug.
Tom. 7.
de Trin.
Ecc. c. 19.

4. Thirdly, the Name only of a Mo-
ther doth proue this sufficiently. For none
can be conceyued nor borne, without a
mother, and the child which is borne, if
it leaue to sucke the mothers breasts will
perish for hunger. By which argument
euen our wisest Aduersaries are conuin-
ced. For both Calvin and Beza doe confesse
this, that euen the name only of a mother
doth conuince that which we haue sayd
to be true; yea also the Scripture doth oftē
testify, that out of the bosome of the Church
we cannot hope for the remission of our
sinnes, nor euerlasting saluation: and that
the going out of the true Church was al-
waies hatefull. And hence it commeth
to passe, that in the Creed of the Apostles, first
we belieue the holy Catholike Church,
and then the remission of sinnes, and lyfe
euerlasting, because indeed without this
Church none can obtaine eyther remissiō
of their sinnes, or life euerlasting.

Calu. l.
4. instit.
c. 1. &
Beza. cap.
5. Confess.
Art. 1.

CHAP.

CHAP. III.

*That the Church of Christ, is to continue
for ever.*

THE second error of our Adversaries is, that many of them as-
firmed, that the Church of Christ
hath not continually endured,
but that it sometymes fayled. This error
may also be easily refuted by the forsayd
propertyes & offices of the Church. For
first the Church is the spouse of Christ, of
which he speaketh by the Prophet, *I will
betroth thee vnto me for ever*. Christ therefore
did not betroth his Church vnto him
for a few yeares only.

*Ose. 2. v.
19.*

2. Secondly the Church is the Body of
Christ: but Christ cannot be without his
body. And truly it were a monstrous thing
to see a liuing head without a body.

*Rom. 12.
v. 5.*

3. Thirdly the Church is the King-
dome of Christ: but the Scriptures doe
teach in many places, that this Kingdome
of Christ shall continue for ever, as *Micha.
4. v. 7. Daniel. 2. v. 44. Ierem. 33. v. 20.
& 21. Luc. 1. 32. & 33.* Lastly Christ swea-
reth in his Holy One, that is to say, by his
Holynes

*Psa. 88.
v. 89. v.
36.*

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Holines, that the Kingdome of Christ shall last for euer. Wherefore they endeavour to make Christ himself periured, who affirme, that the Kingdome of Christ some tymes perished.

4. Fourthly, the Church is the House of Christ, the which he built vpon a rocke, and against which the gates of hell shall neuer preuaile. *Matt. 17. v. 18.*

5. Fifthly, the same is proued by the offices of the Church: The Church shall shew the death of our Lord, vntill he come. God also gaue some as Apostles, and Doctors, who should teach and rule the Church vntill we meet all in Christ in the end of the world. When Christ also sent his Disciples to teach all Nations, and to administer the Sacraments he added this promise, Behould I am with you all dayes, euen to the consumation of the world. *1. Cor. 12. v. 28. Ephes. 4. v. 11. Matt. vlt. v. vlt.*
By which words, as S. Hierome wel noteth, he sheweth that they are to liue alwayes, and that he is neuer departed from the faithfull belieuers.

6. Lastly, our Aduersaries themselves being cōquiced with the truth of this matter, do acknowledge, that the holy Scriptures do testify this in many places. For Calvin and Beza to omit many others, do acknowledge and proue this out of the Scriptures. Seeing that (sayth Beza) *Calu. lib. 4. Instit. c. 1. sect. 17. in fine.*

Beza a.c.s.
Confess.
art. 1.

Beza) the Kingdome of Iesus Christ is continuall, it necessarily followeth, that there haue alwaies byn some so be found who did acknowledge him for their King.

CHAP. IIIE.

That this Church which hath alwaies continued, hath alwaies byn visible.

TH E third errour of our Aduersaries is, that they deny the Church of Christ to haue byn alwayes visible. For seeing that they cannot deny, but that the Church of Christ hath alwayes continued, as we haue declared in in the precedent Chapter: and whe we demaund of them where their Church was for the space of a thousand yeares and more, they fly vnto a certaine inuisible Church, which they say lay hidden for many yeares. But this errour also is easily refuted by thefor said properties, and offices of the true Church.

2. For first the Church is the body of Christ: but this body of Christ was visible, for the Apostle spake vnto visible men when he sayd, *you are the body of Christ.* Morcouer we are made the body of Christ by baptisme

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baptisme and the receiuing of the Eucha-^{1. Cor. 10.}
rist, as witnesseth the Apostle. But these ^{v. 17.} Sacraments are visible. Also in this body ^{1. Cor. 12.}
of Christ, there are Doctors and Pastors vntill ^{v. 13. Ep-}
the consumation of Saynts, vntil we meet with ^{hes. 4. v.}
Christ: but such persons are also visible. ^{11. 12.}

The building also of the Church is visible, this
consumation of Saynts is visible, that worke of mi-
nistery is visible, which the Apostle sayth
shall continue vntill the comming of
Christ.

2. Secondly the Church is the King-
dome of Christ, but euerie Kingdome co-
prehendeth in it a visible company of me
who all acknowledge one King. Hence
it is that God describing by the Prophet
Ieremy this Kingdome of Christ, speaketh
in this sorte of the multitude of men
which shalbe in the Kingdome of Christ.
Euen as (saith our Lord) the stars of Heauen ^{Ierem. 33.}
cannot be numbred, and the sands of the sea mea- ^{v. 31.}
sured, so will I multiply the seed of my seruant
Dauid, and the Leuits my seruants. But such
and so great a multitude of men cannot
be inuisible.

4. In like maner the Prophet Isay
describing the said Kingdome of Christ
and the Couenant of God with it, thus
writeth. I will make a perpetuall league with Isa. 61. v.
them, and their seed shalbe knowne in all Nations, s. 9.
K and

» and their of spring in the middest of the
 » people; all that shall see them shall know
 » them, because this is the seed that God
 » hath blessed. Where it is manifestly sayd
 » that all Nations, euen the Infidels, as soone
 » as they shall behould and see the Church,
 they shall easily know her by the benefits
 of God bestowed vpon her. Caluin himselfe
 acknowledgeth this to be spoken of the
 Church, and he addeth, that this hath not
 only once been fulfilled, but is daily ful-
 filled.

Calu. in
 hæc verba
 Isaie.

5. Lastly if this Kingdome of Christ
 were sometymes invisible, God himselfe
 (which God forbidde we should say)
 were periured, who sweareth that the
 throne of Christ, that is to say, his Kingdome,
 shall be like the sunne, and as a perfect moone,
 and that for euer: but the sunne, and the
 perfect, or full moone are very visible pla-
 nets, easily to be seene of all men, and not
 inuisible.

Isa. 2. v. 2. 6. Thirdly the Church of God is that
 Mich. 4. City which is situated vpon a most high
 1. 1. Psal. Mountaine, yea vpon a Mountayne which is
 47. v. 1. placed vpon the top of mountayns, the which
 48. v. 9. our Lord will strengthen for euer, where
 Dan. 2. v. of Christ himselfe speaketh. A City placed vpon
 35. Matt. a mountayne cannot be hidden: And agayne. Ye
 5. v. 14. are the light of the world, neyther do they light
 13. candle

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candle and put it vnder a bushell, but vpon a candle-
sticke, that it may giue light vnto all which are in
the house. Christ therefore hath made his *S. Aug.*
Church not to hide it, but that it might *Tom. 9.*
be perspicuous & manifest vnto all: heere *in 1. Ep.*
vpon *S. Augustine.* VVhat more (sayth he) *Ioan.*
shall I say, but that they are blind who do not see *1. Act. 22.*
so great a mountayne, who shut their eyes against
a candle placed vpon a candlesticke. And in *S. Aug.*
another place (he saith) that those who *Tom. 7.*
see not the Church, had rather as it were blindfold *de Vnit.*
offend against this mountaine then climbe vp vnto it. *Ecc. 6. 10.*

7. Fourthly the same is proued by
the foresayd offices of the Church, for that
Church must necessarily be visible, which
conceyeth and bringeth forth Infidells
to Christ, by the preaching of the Ghos-
pell: for neyther they which do preach
are invisible but visible, and the prea-
ching also is visible and not inuisi-
ble. That Church also is visible which
nourisheth Christians with her publicke
exhortations, instructions, and mini-
stration of Sacraments, and good exam-
ples; which explicateth and keepeth the *Luc. 10.*
Scriptures; who gouerneth and prescri-
beth Lawes and precepts, whome ther-
fore we must obey. And she is visible, vn-
to whome according to the commaund-
ment of Christ, all complaints and causes *Mat. 18.*
v. 17.

are to be brought. And Lastly she is visible, of whome in our aduersities we must demandaund help and comfort, who publickly confesseth Christ, who fighteth with the serpent, and getting the victory triumpheth against him, and moreover the exerciseth all those offices which *Supra.c.* are before alledged.

1. 8. Fifthly, if the visible Church should once perish, that article of the Creed were fals, I belieue in the Catholik Church, the Communion of Saints. For that Church which is Catholike or vniuersall, cannot be inuisible; that Church which is dilated or spread abroad throughout the whole world cannot be but very visible and conspicuous, and that not in one only place, but in many. And hence it cometh to passe, that the true Church is compared to the Sunne and the Moone, the which are very visible planets, and easily to be scene of all. Neyther can there be this belieued communion of Saints, vnlesse the said Saints mutually be manifest and visible one vnto another, seing that this communication (as the Apostle saith) consisteth in the continuall help which one member affoordeth vnto another, but none can affoord any help to that which is inuisible and vnknowne. Moreouer this

Psal. 88.
v. 38.

1st Cor. v.
11. 21.
26.

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this communication of offices is very sensible and visible. That also is visible ^{S. Aug.} which is a corporall substance and generally in many places. Wherefore ^{Tom. 2.} *S. Augustin* Ep. 170. saith; It is an easy matter for thee to behold ad Seuer. and see that City which is situated vpon a mountaine, of whome our Lord in the Gospell saith, that it cannot be hidden. For she is the Catholike Church, whereupon she is called in Greek καθολικη ^{Matt. 3.} because she is published and spread ouer all the ^{v. 14.} whole world, of whome it is not lawfull for any to be ignorant, and therefore according to the saying of our Lord Iesus Christ, she cannot be hidden. Hitherto *S. Augustine*.

9. Sixthly, that Church is visible which containeth in it aswell the good ^{Calu. l. 4.} as the euill, and aswell the predestinate ^{Instit. c.} as the reprobate, as our Aduersaries themselves acknowledge, who will haue the inuisible Church to consist of those only ^{Matt. 13.} which are predestinate. But that the ^{v. 38.} Church which containeth in it aswell the euill as the good, shall continue vnto the end of the world, those wordes of ^{Calu. l. 4.} Christ, *suffer both to growe till harvest*, do euidently demonstrate vnto vs. Yea eue our Aduersaries themselves doe plainly confesse ^{Instit. c. 1. sect. 13.} that the holy Scripture doth declare this ^{Beza c. 5.} by many Parables. It may therefore be gathered out of holy Scriptures euen by the ^{In Conf. art. 7.}

iudgemēt of our Aduersaries, that there is not only an inuisible, but also a visible Church, to wit, wherein the good are mixed with the bad, which shall alwaies continue till the end of the world.

Supra
cap. 3.

2. Tim. 2.
v. 12.

10. Seauently, it is all one to as-
firme the Church to be inuisible, and to
affirme, that it hath wholly perished, and
that there is no Church at all, the which
as we haue declared before is most absurd.
For this inuisible Church of our Aduer-
saries, can afford no help to any, seeing
that she is not knowne to any but only
vnto God; according to that saying of
the Apostle, God knoweth who are his.
For our Aduersaries will haue the prede-
stinate only to belong vnto this their in-
uisible Church, as we haue now declared,
who are only knowne vnto God, and yn-
knowne vnto all others.

11. Hither also it belongeth, that those
could not be Saints & predestinated who
haue byn for these many ages past in that
inuisible Church of our Aduersaries. For
those (if peraduenture there were any)
neyther durst publikely professe Christ,
nor preach openly the Ghospell, but ter-
rified with humane feare, haue done all
thinges by dissimulation and hypocrisy,
least they might be bewrayed and made
knowne

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knowne vnto others (for otherwise they should haue byn visible & not inuisible .) Luc. 9. 26.
But Christ saith, that he, *that shall be ashamed of me, and that which I teach, bym the sonne of man wilbe ashamed of, when he shall come in his Maiesty.*

12. Lastly our Aduersaries being vrged with so many and inuincible reasons, see well inough, especially the wiser sort of them, how absurd the doctrine of their inuisible Church is. And therefore many of them now adayes acknowledge the Church of Christ to haue byn alwaies visible: and moreouer that this visible Church remayned still in the Popedome, as they speake. For they canot assigne any other visible & euer continuing Church, besides that of Rome, but least they be conuincied of falshood by the authority of this visible Church they seeke out some other euasion, for they say this visible Church may, yea hath often erred in matters of faith. The which error we will Cap. 7. seq. confute a little after, as soone as we haue answered the arguments, objected by our Aduersaries against this Chapter.

K 4

CHAP.

CHAP. V.

*The arguments against the visible Church
are confuted.*

Infr. c. 7.

MANY of our Aduersaries rea-
sons do not so much proue that
the visible Church hath peri-
shed & decayed, as that it hath
erred in sayth; the which therefore shalbe
contuted afterward, when we declare
that the Church cannot erre in matters
of sayth. The rest of their arguments are
almost all one with the old reasons of the
Donatists. For they in tymes past affirmed
that the Church of Christ had perished
through out the whole world, but only in
Africk. Vnto whom S. Augustine answereth
very well in many places. But we will
only heere briefly examine the more pro-
bable arguments, and now a dayes more
vled by our Aduersaries.

*Tom. 2.
Epi. 48.
& Tom.
7. de vni.
Eccles. c.
23. & ad.
Donat.
post col.
c. 20. in.
fine. 3.
Reg. 19.
v. 10.
Calu. in
prafa.
suarum
Inst. Beza
c. 5. sue
Confes.
art. 9.*

2. The first argument is taken out
of those words of the Prophet Elias, *I am left
alone, and they seeke my lyfe*. I answered that
this argument is of no moment, albeit our
Aduersaries Calvin and Beza do often vse
it. For Elias doth not speake of the whole
Church

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Church, but only of the Kingdome of
Israel, wherein the wicked King *Achab* ^{3. Reg.}
then reigned, albeit in it also there were ^{16. v. 18.}
seauen thousand men who did not adore
Baal, and who made a visible Church.
Moreouer at that very time *Iosaphat* a very
pious and godly King reigned, & there
was also the temple of God, and Priests, and
Sacrifice, as also publike, solemne, and
daily seruice of God: yea out of the second
book of *Paralippomenon* we gather that King
Iosaphat laboured very much to conserue ^{2. Paral.}
and increase the honour and worship of ^{19. v. 4.}
God: neyther was the number of them ^{6. seq.}
litle, who professed publikely the true
Religion. For in the same booke are ac-
counted and numbred more then cleauen
hundred thousand strong souldiars, besides
women and others lesse fit for warre; by
which it appeareth that the Church of ^{2. Paral.}
God was not inuisible in *Iosaphats* King- ^{17. v. 14.}
dome, but rather very visible and cōspicu- ^{6. seq.}
ous. But *Elias* only complayned of the
Kingdome of *Israel*: they, to wit, the children
of *Israel*, and not the children of *Iuda*, haue; ^{3. Reg.}
forsaken thy Couenant. Neyther do we deny ^{19. v. 10.}
but that in some one or other Kingdome
there might sometymes peraduenture
haue byn few or no Christians, whiles in
farre more places the Church of God was

very manifest and visible . But that the Church of *Christ* was no where to be found in the whole world, is most absurd and expressly against the holy Scriptures.

3. The second argument is taken out of many places of *Isay* & *Jeremy*, wherein those Prophets complayne, that all the *Iewes* did transgresse the Couenant made with God . Moreover they object the small number of those who were sometimes in the ancient Church before *Christ*s tyme, or euen in *Christ*s time before the Gospell was promulgated, and heere they make many digressions to *Noë* and *Adam* himselve . The very same argument the *Donatists* also vsed, as the words of Bishop

Vile 3. *Petilian* testify related by *S. Augustine* . But
August. *S. Augustine* answereth very well to those
Tom. 7. generall complaints of the Prophets, that
de vnit. the holy Scripture hath a peculiar phrase
Excl. c. 13. or manner of speaking, who so reprehendeth
S. Aug. the euill as though euery one of that
Tom. 7. company of people were wicked men,
in lib. ad & so commendeth the good, as if they were
Donat. all such : and this *S. Augustine* proueth in
post coll. the same chapter out of diuers places of
c. 20. in the holy Scripture.
fine.

4. Our Aduersaries also who would seeme skillfull and cunning in the *Hebrew* and *Greeke* language, should call to mind that

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that as well the generall particle amongst the Hebrews called *col*, as that other which answereth vnto it in the Greeke *πας* or *πανς* is often vsed in holy Scripture, not generally for euery thing without any exception, but for that which commonly is wont to be done; as also; *non pro singulis generum, sed, pro generibus singulorum*, the which not only the Hebrew Lexicons written by our Aduersaries themselves doe plainly demonstrate, but also their chiefe & principall ringleaders *Caluin* & *Beza*. The later wherof addeth also that we haue observed; that a generall particle is almost in euery lease of holy Scripture vsed indefinitely. It is therefore most true which *S. Augustine* sayth, that this word (*all*) in these kind of places, is taken for *many*, or for that which was common euery where, as *Caluin* and *Beza* say: for otherwise it is well inough knowen that in the tyme of the Prophet *Isay* there were some holy Kings, as *Ozias* and *Ezechias* in *Iury*, as also those Prophets *Ozeas*, *Amos*, and *Micheas*: moreouer in the time of *Ieremy* there liued the good King *Iosias*, and the good prophets *Ezechiel*, *Daniel*, and *Sophonias*. Therefore those things which *Isay* and *Hieremy* do say, cannot be vnderstood of all vniuersally.

De vov
(*oi*, vide
Galas. 1.
3. c. 4.
Ioan.
Fost. Lu-
th & 10.
Mer. Cal.
in radi a.
Cal in c.
2. Philip.
v. 13. &
Beza ib.
& m 1.
Tim. 1 v.
1. ed. An.
1565. &
in edit.
an. 15988
v. 4. ibid.
1/a. 1. v. 1.
Oze. 1. v.
1. Amos.
1 v. 1. Mi-
ch. 1. v. 1.
Ierem. 1.
v. 1. Eze-
chiel 1. v.
2. Dani
1. v. 2.
Sophon.
1 v. 1.

3. Aug.
Tom. 2.
Epist.
48. ad
Vincen-
tium.

Mat. x. v.
18.

Eusebius
in Cron.
Orosius
in hist.
Geneb. in
sua Cono.
Sand. de
visib.
Nienar -
ch. l. 7. in
prin. Co-
ecius
Tom. 1.
lib 8.
Art. 2.

5. The other places which our Ad-
uersaries alleadge, do proue that there are
at sometymes but a few in the Church,
but they do not proue, that the sayd
Church was inuisible. Yea (as S. Augu-
stine disputing against the Donatists well
obserueth) when the Church of God is
most vexed with the persecutions of the
wicked, and seemeth to be almost oppres-
sed therewith, then is she most diuine in
such her members as are renewed for cou-
rage and constancy: for sayth and obedi-
ence towards God was more eminent in
one Noë or Abraham, then in ten thou-
sand others.

6. Lastly this our disputatiō is not pro-
perly of the auncient Church which was
before Christs time, but of that which
ensued the promulgation of the Gospell
till this our present age, whereof Christ
sayth, Vpon this rocke I will build my Church, and
the gates of hell shall not preuaile against it. For
albeit the Church hath beene alwayes vi-
sible euen frō the beginning of the world
till the cōming of Christ, as Paulus Orosius,
& Eusebius haue, out of the holy Scriptures
in euery age, declared; in this our age also
Genebrard, Sapders, and Coccius haue briefly
demonstrated the same: Yet notwithstanding
before the comming of Christ, the
whole

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whole Church of God was in a manner concluded into greater straits of persons and places, according to those words of the Prophet David : *God was knowne in Iury,* & againe: *He hath not done thus to euery Nation,* and he hath not manifested, or made knowne, his iudgment vnto them. But amongst the Gentils there were but few who acknowledged and rightly worshipped God. Wherefore the true Church was often reduced vnto a few persons in number, but notwithstanding euer visible, & those very eminent in sanctity and holynesse, as is declared by *S Augustins* words already alledged. But the state and condition of the Church of Christ is farredifferēt after the promulgatiō of the Ghospel frō that other: for now that blessed seed of *Abrahā* is come, wherein all the Natiōs of the earth were to be Blessed: now those prophecies of *Christ*s inheritance and Kingdomes are fulfilled. *Aske of me & I wil giue thee, all Nations for thy inheritance, and the bounds of the whole earth for thy possession.* Also, *He shall gouerne and raigne from sea to sea, and from the ryuer to the end of the whole world.* And againe, *All the Kings of the earth shall adore him, and all Nations shall serue him.* Morcouer, *Our Lord hath prepared his holy arme in the eyes of all Nations, and all the limits of the earth shall see the saluation of our Lord and God.*

When

Psal. 73.

v. 1. & P-

sal. 147.

v. vlt.

S. Aug.

Tom. 2.

Epist. 94.

ad Vincent.

Genes. 22.

v. 18.

Psal. 117.

v. 8.

Psal. 71.

v. 8.

Ibid. v. 11.

Isa. 52. v.

10.

When *S. Augustine* had alledged this place among others against the *Donatists*, admiring their great madnesse and ignorance who affirme the Church to be cyther inuisible, or to lye lurking in some od place only, brake forth into these most true words worthy of so greata Doctor, *VVho is sayth he, so deafe, who is so mad, and who so foolish* *Eccles. c.* *to contradict these so cleare & euident testimonies,*
7. *but he which knoweth not what he speaketh? And truly that the Church of God was farre more knowen and spread ouer the whole world after the promulgation of the Ghospell euen in the Apostles tyme then it cuer was in the tyme of the law, those words of the Apostile do sufficiently declare. But*
Rom. 10. *v. 18.* *I say, haue they not heard? And certes into all earth hath the sound of them gone forth, and vnto the ends of the whole world the wordes of them. And againe speaking vnto the Romā Church he sayth, I giue thanks to my God through Iesū Christ for all of you, because your sayth is renewed in the whole world.*

7. Moreover from the Apostles tyme, till this our present age, the Church of Christ hath bin not only visible, but also spread abroad, knowne and most famous throughout diuers Kingdomes of the world, as many historiographers, aswell Ecclesiasticall as prophane doe

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doe testify, and the worthy Cardinall *Casar Baroni* hath evidently declared, and that not only throughout all ages, but also every yeare : in so much that those who do not consent and agree heereunto, are not only to be accounted Infidels, but as *S. Augustine* speaketh very fitly and truly, 7. *men out of their wittes.*

C H A P. VI.

Diuers other Arguments of our Aduersaries against the visible Church, are confuted.

THE third argument of our Aduersaries wherby they impugne the visible Church, is this: The Holy Scripture compareth the Church to the Moone, but the Moone doth often tymes not appeare, as it happeneth in the new moone, and in the Eclips. I answered, that we must not seeke for a similitude or likenesse in all thinges betwixt the Church and the moone, for otherwise the Church of Christ should neyther see, nor vnderstand, nor believe, and

and it should be altogether without life as the Moone is. But in this matter that similitude or liknesse betwixt the Church and the moone, is only to be sought out, in which the Scripture compareth the Church to the moone; but the Scripture doth not compare the Church to the Moone as she is a mutable planet, but as she is beautifull in her selfe. *Beautifull* (saith Salomon) *is the moone*, but in mutuability the Scripture compareth a foole to the moone, but not the Church. A foole (saith the Wiseman) *is changed as the moone*. Moreover the Church of Christ is not compared to euery moone, but only to the moone, when she is in her fulnesse & perfection, yea to the moone which is neuer diminished nor fayleth: hence are those wordes of the Prophet *Isay*, which Caluin acknowledgeth are to be vnderstood of the Church, *Thy sunne shall neuer more be set, and thy moone shall not be diminished* (or as Caluin translateth it) *shall not be hidden*. Lastly S. John saith, *that the moone is vnder the feete of the Church*, that thereby we may vnderstand that the Church of Christ by the vertue of the sunne (to wit Christ himselfe, where withall she is wholly inuested and adorned) is free from all mutability in matters of faith.

Cant. 6. v.

9.

Eccl. 17.

v. 2.

Isa. 60. v.

26.

Cal. in il-

la verba.

Apoc. 12.

v. 1.

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2. The fourth argument. These things which we believe by faith are invisible, but by faith we believe there is a Catholike Church, as appeareth by the Apostles Creed, therefore the Catholike Church is invisible and not visible. I answered that this is a weak argument, albeit *Calvin* also useth it. For if it were not it would prove that the holy Scripture were also invisible, because we believe also the holy Scripture by faith, yea it would also prove even our Aduersaries Church to be as yet invisible, for they as yet believe their Church by faith, and yet they confesse that their Church is now visible. And truly if their Church had remayned still invisible, they had neuer caused so many tumults in the Christian Common-wealth. But certainly even as in the holy Scriptures we see one thinge and believe another, we see the letters & characters, the which the *Infidels* also see, but we believe that the Scripture is most true in all thinges, the which they do not believe: so we see that the Church of Christ is extant, the which also the *Infidels* do see; for *Turkes* & *Jewes* do very well know that there is a *Pope*, and that there are *Bishops*, *Princes*, and *Christian Nations*: but we believe that this Church which

*Calu. l. 4.
inst. c. 1.
sect. 1 in
princ.*

L

we

we see is an holy Church, is governed & directed by the holy Ghost, and that she cannot erre in matters of faith, all which the Infidels do not believe.

3. The fifth argument. None is in the Church but by faith, but faith is invisible, therefore the Church also is invisible. I answered, that this is a very weak consequence, for otherwise we might reason thus: None is man but by a reasonable soule, but the soule of man indued with the vse of reason, is invisible, therefore the whole man also is invisible. Also, no Scripture is to be accounted holy but by the authority of God, but this authority is invisible, therefore the Scripture also is invisible. For it is not necessarie that a thing may be called visible, that the chiefe part or reason thereof be visible, but it suffieth if any part thereof be visible, as manifestly appeareth in all visible substances, for their chiefe partes, to wit, their substantiall matter and forme are things invisible.

4. Secondly I answered, that the faith wherby a man is made a member of the visible Church is not only an interiour faith which is not to be scene, but that which is evidently scene and declared by exterior signs: as for example by confessing

feſſing publicly the ſaid faith, by recea-
uing the Sacraments, and ſuch other ex-
terious acts. The which is ſo true, that
this exterior profeſſion of our faith on-
ly, without the interior faith, ſufficeth
that a man become a member of the vi-
ſible Church, as Bellarmine well proueth: *Bell. l. 3. c. 10.*
ſeing that otherwiſe none could be cer-
taine of his Prelate or Paſtour, becauſe
none can ſee the faith or mind of another.

5. Hence alſo it is, that not only the
predeſtinate and iuſt men are members of
the viſible Church, but alſo ſuch as be hy-
pocrites and wicked men, who profeſſe
their faith, according to thoſe wordes of
Chriſt: *Euery branch in me, not bearing fruit, he* *Ioan. 15.*
will take it away. And, *if any abide not in me, he* *v. 2. Ibid.*
ſhalbe caſt forth: by which wordes Chriſt
ſheweth that they alſo who doe not re-
mayne in him, that is to ſay, thoſe which
are not predeſtinate, and thoſe which
do not bring forth any fruit, that is to
ſay, bad Chriſtians, are in him, that is
to ſay, in his viſible body which is the
Church: the which alſo almoſt all our
Aduerſaries confeſſe, as we haue ſaid be-
fore, and Bellarmine proueth more at large.

6. The ſixt argument our Aduer-
ſaries deduce out of the *apocalyps*, wherein *Apoc.*
it is ſaid, That a woman inuelted with the *12 v. 6.*
14.

sunne, which signifieth the true Church, fled into the desert, and remayned there for the space of 1260. dayes, that is to say, as our Aduersaries interpret it, a thousand two hundred and sixty yeares. Out of which they infer, that the Church remayned inuisible as it were in the desert these thousand two hundred and sixty yeares last past. I answered, that this is a vicious argument for many reasons. For first, it is very absurd, to thinke that the Church of Christ did ly hidden and inuisible these thousand two hundred sixty yeares past. For therupon it would ensue that the Church of Christ was inuisible then when it most flourished, & was spread abroad over the whole world: as for example in the tymes of *S. Augustine, Ambrose, Hilary, Athanasius, Hierome, Chrysostome, Cyril &c.* Yea in the tyme also of all the auncient Councils, the which our Aduersaries themselves do admit in their confession of faith. For all these Fathers and ancient Councils haue byn within the space of the forsaide thousand two hundred and sixty yeares, the which our Aduersaries do account from Pope *Siluester* till *Luther* tyme, wherefore this place of the *Apocalyps* is not to be vnderstood of yeares, but literally of daies only.

*Confess.
Rupell.
Art. 6.*

(Properties of the true Church) 165

7. Moreover it is not certain that by this word (*desert*) is vnderstood any solitary place, or such as is deprivied of all the society or comfort of men. For *Primasius S. Augustines* scholler saith, that by the foresayd word is signified the whole world, the which also that desert signified, through the which the Children of *Israel* passed before they came to the land of Promise: euen as by the sayd land of Promise was also signified the euerlasting lyfe. Some others will haue the foresayd word (*desert*) to signify a departure, or forsaking of all sinnes and vices, and aliother pleasures of this world, according to that sayng of the Prophet *Osee*. *I will carry and lead her into the desert, and I will speake vn-* *Osee. v.*
to her hart. And that of Dauid: Behould flying *14. Psal.*
away, I went farre off, and I remayned in the *54. v. 8.*
desert.

8. Lastly albeit we should graunt that this desert were some wyld or forsaken place, yet neuerthelesse it could not be gathered thereby, that the Church of *Christ* eyther was, or euer shalbe inuisible. For neyther this womā which fled into the wilderness, signifieth the whole Church of *Christ*, but some one famous Church the which *Antichrist* shall persecute most of all, because it will strongly oppose

Macab. 1.
v. 12.

lastly which is extended from the east to the west.
But in the Roman Church there hath al-
wayes byn such an inheritance of Christ.

12. Hereupon are those famous

S. Leo
ferm. 1. in
Natal.
Apost.
Petri &
Pauli.

words of S. Leo to the Citty of Rome: These
are they who haue exalted thee to this glory, that
being a holy Nation, a chosen people, a priestly &
a princely Citty, by the holy seate of S. Peter
made the head of the world, should haue a more
large command by the meanes of diuine Religion,
then euer thou hadst by forraigne domination. For
albeit thou being famous, renowned for many vi-
ctories hast extended the limits of thy Emperre both
by sea and land, yet notwithstanding it is lesse which
thy warlike labour hath subdued, then that which
the Religion of Christ hath made subiect vnto thee.
Hitherto S. Leo.

13. Morcouer S. Prosper the great
glory of Aquitania, and dearly beloued
friend of S. Augustine, and who defended
egregiously his doctrine against the Pela-
gians, in a certaine booke written in verse
against the same Pelagians, speaking of their
heresies writeth thus:

S. Prosp.
in lib. de
Ingratis
cons. Pe-
lag. 4. 2.

VVhen this infectious pestilence arose,
Rome Peters seat first gaue it deadly blowes:
VVhich made the head of pastorall dignity,
VVherto the whole world should obedient be,
Could more now subiect by Religions law,
Then her fierce armies erst could keep in awe.

Thus

(*Markes of the true Church.*) 281

Thus wrote he a 1200. yeares ago.

14. But in this our age the fayth of the *Romane Church* is propagated, and preached in the most remote Countries of the *East* and *West*. Yea euen vnto the furthest parts of the world, in so much that the children of the Church of *Rome* come oftentimes from the *East* to the *West*, according to that of the Prophet *Malachy*: to wit, *from the East Indies to the West*, and they cōpas the whole globe of the earth to the end they may preach the fayth of the *Roman Church* euery where. Wherefore the fayth of the *Roman Church* is preached & receiued in this our age in many & more remote places of the world, thē euer it was in the Apostles tyme, the which is most assuredly testified by the letters and books euen of them, who write what themselves haue seene. *Malac. 2. 13.*

15. Fiftly, the Church is the *City of Christ*, placed vpon a mountaine, which cannot be hidden; so the Church of *Rome* *Matt. 9.* hath alwayes byn visible euer since the Apostles tyme: neither can it euer be hidden. By these it appeareth that all the true properties of the Church of *Christ* agree to the Church of *Rome*. *Mat. 9.*

16. But that they cannot agree with any other, it appeareth sufficiently by

that our Aduersaries can assigne no Church which can haue these properties. Wherefore it is necessary that they confesse the Church of Rome to be the true Church of Christ, or truly, which is most absurd, that Christ hath wanted and beene deprived of his *house* now for the space of a thousand years and more, as also to haue wanted his *body, Citie, Kingdome, and Inheritance.*

CHAP.

CHAP. IIII.

*That the Church of Rome is the true
Church of Christ, is proued by the
offices of the true Church.*

IN the precedent Chapter we haue Sunt. 134
huius
Contro-
uers. 4. 30
4. 5.
proued, that the Romane Church
is the true Church of Christ by the
properties of the same: now it re-
mayneth that we proue it by the peculiar
offices and functions of the true Church:
many reasons may be deduced out of these,
but we will briefly touch only the
chiefest.

2. The first reason is taken from
those very signes which our Aduersaries
assigne, that is to say, the true and sincere
preaching of the word of God, and the
lawfull administration of the Sacraments,
which are indeed offices and not signes of
the Church, as we haue sayd before; but
whether they be signes or offices, by them
it is evidently proued that the Romane
Church and no other is the true Church
of Christ. But for the space of a thousand
yeares last past the Sacraments were no
where lawfully administred, nor the
word

word of God sincerely preached, but in the Church of *Rome*. For our Aduersaries cannot name any Church, wherein these things haue beene done. Therefore eyther the *Roman* is the true Church, or els Christ hath had no Church for the space of a thousand yeares and more.

Calu. l. 4.

Inst. c. 2.

sect. 11. Or

21. Beza

de notis

Eccles. p.

245. in

sine Ge-

neu. edit.

an. 1592.

3. Neyther must our Aduersaries as-
swere vs with *Caluin* and *Beza*, that their
Church indeed remained in the Pope-
dome (for they cannot find it any where
els) yet halfe destroied and filthily corrup-
ted and defaced with many errors. For
heere we inquire after the true Church
of *Christ*, and not such a prophane and
filthy Church which *Caluin* describeth,
wherein *Christ* as it were lyeth halfe dead
and buried, the Gospel ouerthrowne, &
piety banished, the worship of God al-
most quite abolished: for such a Church is
not indeed the true Church of *Christ*, but
a denne of Diuells.

Calu. sect.

22. citat.

4. Moreouer they must not heere run
to any inuisible Church altogether vn-
known both to themselues and vs, the
which our Aduersaries seeme to establish.
For we haue sufficiently declared before,
that the true Church of *Christ* hath bene
alwayes visible. Wherefore it is necessary
they shew vs some other visible, besides
the

Supr. c.

4. huius

cont.

(*Marks of the true Church.*) 289

the Roman Church, wherein for a thousand yeares past the Gospell hath bin publicly preached in the same manner they preach it now, and the Sacraments publicly administred as they are now, and that continually also without interruption: Or truly they must confesse, that the *Roman Church* is the true Church of *Christ*. For in this the old and new testament hath alwayes byn publicly preached without any intermission, and all the Sacraments publicly administred, and that sincerely and lawfully according to the Doctrine of *Christ* and his *Apostles*, as we wil hereafter declare in the Cōtrouersyes concerning the Sacraments.

5. The *Lutherans*, that they might avoid this argument, fled to the Grecian Church, where they affirmed the true Church of *Christ* remayned. But they were presently reiected and condemned by them, as may be scene in the answer of *Ieremy* the Patriarch of *Constantinople* to the *Germanes*, written in *Greeke* in the year 1576. Neyther do the *Grecians* disagree from the *Roman Church* in those pointes which are now adays in Controuersy, but in that one article of faith wherein they affirme, that the holy Ghost doth only proceed from the Father, and not

*Vide censuram
Orientalis
Ecclesiae a
Stanislao
Socolo-
nio Polo-
no ex
Graeco in
Latinū
conuersa.*

*Rupell.
Confess.
Art. 6.*

not the Sonne. The which error euen all our Aduersaries which follow *Luther* and *Caluino* do condemne, as well as we.

6. The which when the later *Sectaries* well perceaued, they were forced at length to fly to those Heretikes which were in tymes past condemned by the whole Church, amongst whome they seek for their Church. Where we are to consider three things against the great boldnesse of these men.

*Cap. 3. bre-
uis Cont.
Geneb. in
Chron.
Coccius
Tom. 1. l.
3. art. 1.
Histor.
Magdeb.
Luthe-
ran.*

7. The first is, that the true Church hath alwaies continued, as we haue declared before out of the Scriptures. But these men can neuer shew a continuall succession of Heretikes of what religion soeuer they were, but only an interrupted continuance, and that sometymes for a great space together. The which may easily be vnderstood by *Genebrard*, *Coccius*, and all other Ecclesiasticall writers of what religion soeuer they be.

*Lyn-
danus in
tabulis.
Coccius
Tom. 1.
lib. 8.
Art. 3.*

8. The second. Our Aduersaries cannot proue all their pointes out of any one ancient Heretike, but they borrow one heresy condemned in tymes past of one, and another of some other, as *Lindanus*, and *Coccius* very well declare at large.

9. The third is, that our Aduersaries

ries must needs confesse, that those of
whome they haue begged and borrowed
their doctrine, did erre fouly in many
pointes of faith, and therefore there could
be no true Church among them. Yea
euen those ancient heretikes haue firme-
ly and constantly believed many points
with vs against our Aduersaries, as Doctor
Sanders, *Gabriel Prateolus*, and *Coccinus* do
manifestly declare.

Sander.
lib. 7. de
visibili
Monar.
Eccel.
Prateol.
in Elench.
Heres.
Coccinus
Tom. 1 l.
8. Art. 3.

10. The second reason. The office
of the true Church is to bring forth chil-
dren to God, that is to say, to conuert
Infidels and *Geniills* from their Idolatry to
the Catholyke faith. This the Roman
Church hath performed not only in the
first fivie or six hundred yeares after *Christ*,
as our Aduersaries confesse, but in euery
age afterward the hath done the same.
For since the sixt hundred yeare all these
Nations were conuerted to the faith of
Christ by the children of the Roman
Church, the *Germanes*, the *Francones*, *Bar-*
uarians, *VVandalls*, *Bulgarians*, *Sclauonians*,
Polonians, *Danes*, *Morauians*, *Hungarians*, *Nor-*
wegians, *Frisones*, *Normans*, *Sueuians*, *Visi-*
gothes, *Lituanians*, as not only Catholike
writers do testify, which *Baronius* allead-
geth, but euen our Aduersaries also in
their Ecclesiasticall histories. And in this our
age

Baron.
Tom. 9.
10. 11. 12.
Mag-
deb. Cent.
7. 8. 9. 10.
11. 12. 13.
vbiq. cap.

age how many haue byn conuerted from Idolatry to the faith of Christ in the East and VVest Indies by the preachers of the Roman Church only, none is ignorant.

II. This office of the Church in tymes past Tertullian obserued, *VVhat shall I speake of the preaching and administration of the word of God, seing that this office and busines belongeth not vnto them (he speaketh of heretikes) who do not conuert Infidells, but ouerthrowe and peruert Christians?*

S. Aug. 12. And *S. Augustine* for the same cause
Tom. 8. saith, that Heretikes are compared to
l. 13. cont. a Partridge by the Prophet *Ieremy*, where
Faustum it is said, That a Partridge nouriseth and ga-
Manich. thereth together those which she hath not brought
c. 12. forth. For *S. Augustine* affirmeth, that He-
Ierem. 7. retikes go about to seduce and deceyue
v. 12. Christians whom they see borne againe to
God by the Ghospell of Christ.

13. The third reason. The proper office of the Church is to preuaile against all persecutors. The gates of hell (saith our Lord) shall not preuaile against my Church. Hereupon saith *Hilary*, This is the propertie of the Church, that she then preuaileth most when she is persecuted, then she is vnderstood when she is reprehended, then she getteth the victory when she is as it were forsaken. But the Roman Church hath

hath susteyned hitherto many persecuti-
ons, contradictions, assaults, and false
slaunders, but she hath euer gotten the
victory both of the Gentills, Heretikes,
& bad Christiāns persecuting the Church
of God, as all Ecclesiasticall histories &
experience also doth testify. For euen to
this day for the space of almost a thou-
sand and six hundred yeares she is still
constant, immouable, and intvincible in
despite of all her Aduersaries.

14. Our Aduersaries indeed in di-
uers bookes published against the Pope
of Rome heape vp togeather many in
diuers ages who haue opposed themselves
against him, but they can find none who
haue at any time quite ouerthrowne the
Roman Church. VVe know very well
that wicked men are neuer wanting,
who vehemently oppose themselves a-
gainst the deuout seruants of God, but
at the last they are all overcome by the
Church, and they shall neuer get the vi-
ctory against her. For Christ did not
say, that the gates of hell should not op-
pugne his Church, but that they should
neuer preuaile against her.

*Balaus
&
Magdeb.
Centur.*

15. Finally looke how many op-
pugners and persecutors of the Roman
Church our Aduersaries heape togeather

*Matt. 16.
v. 18.*

so many famous monumets vnawares do they erect, by which the triumphes of the Roman Church are commended to posterity, against their wills. But there cannot be a famous victory, vnlesse some conflict went before, & so we see truly fulfilled in the Church of Rome, that which lōg before was foretold by the Prophet Dauid in the person of the true Church of God. *They haue often oppugned me, euen from my youth, but they could not preuaile, the which is better expresse in the Hebrew text, as*

*Psal. 128.**vel iuxta**Heb 119.**v. 2.*

16. This continuall victory of the Romane Church against her enemies S. Paul foretold very clearly when he wrote in this manner to the same Church: *the God of peace wil crush Satā vnder your feete quickly.* To this very place appertaineth that which S. Hierome writeth, to wit, that the Roman faith being confirmed by the althority of S. Paul, cannot be changed, albeit an Angell should teach the contrary to that which was once preached. And before him S. Cyprian, when he sayth, that the Romans are those vnto whom falshood or infidelity can haue noe access.

*Rom. vlt.**v. 20. S.**Hier. in**Apol.**aduers.**Ruffin. S.**Cypr.**Epist. 55.**ad Cor-**nel. sent.**1. Epist. 3.*

17. The fourth reason. The office of the true Church to is keepe, and preserve

serue alwayes sayth sound and without any stayne of heresy, which then she performeth, when she discouereth and condemneth all hereticall and erroneous opinions, and when she explicateth and declareth all doubtfull and obscure points of sayth. Morcouer she commaundeth obstinate and wilfull persones to hold their peace. Finally she censureth all erroneous and daungerous books, lest Catholikes be indamaged therby eyther in sayth or in good manners. All these things the *Roman Church* and no other, as appeareth by all historiographers, hath alwayes euer since the Apostles tyme performed, yea there are many heresies the which euen our Aduersaries doe condemne, which were in tymes past not by any generall Councell, but only by the Church of *Rome* suppressed, as that of the *Pelagians*, *Donatists*, *Priscillianistes* &c.

18. The fifth reason. The office of *S. Ambr.* the true Church is by her name & cōmunion to distinguish true Catholikes from *inorat. de* false and counterfaite, but by the name *obitufratri* and Communion of the *Roman Church*, *Catholikes* were alwayes distinguished from *ri. Viator. l. 1. & 2. de Vandal. 7.* heretikes. He asked the Bishop (sayth *S. Ambrose* speaking of his brother) whether he agreed with the *perfectiss.* *Catholike Bishops*, that is to say, with the *Roman Church*

S. Greg. Church? So also S. Ambrose and S. Victor
 Turon. l. Viicensis who liued in S. Angustines tyme do
 1. de glor. testify, that the Arians were wont to call
 Mart. c. Catholikes, Romans, or Romanists: the
 25. 70. same writeth S. Gregory Turonensis of the A-
 68. 8. rian Gothes which were in Spaine. The
 Vide Bishops also of Spayne being couerted from
 Cōcil. 3. Arianisme to the Catholike sayth, among other
 Tolet. things they condemnaed a certayne booke
 in princ. set forth by the Arians with this title, The
 Et Baron. passage of the Romans to the Arian Church. So
 Tom 3. the heretiks called Paulinians called Catho-
 en 584. likes Romanists, as Euthimius testifieth. Soe
 n. 5. in finally now a dayes Catholikes are by
 fine. our Aduersaries called Papiſts, and Romanists
 Euthim. of the Pope and Bishop of the Roman
 2. pan. Church.
 III. 21.

19. The sixt reason: the office of the
 true Church is to keepe and mayntaine
 the holy Scripture faithfully & continu-
 ally. But our Aduersaries can assigne noe
 other Church as keepers of the holy Scri-
 ptures besides the Roman Church. Ther-
 fore it is only the true Church of God.
 For our Aduersaries cannot say, that they
 receaued the holy Scripture from heauen,
 Calu. l. 1. nor from any inuisible and vnknowne
 1. 1. c. 8. Church, but from the visible Roman
 T. 9. 12 Church. Wherefore sayth Calvin, It is most
 1. 1. certaine, that all the writings of the Prophets and
 Apostles

Apostles came no otherwise to all posterity, but as it were from hand to hand deliuered vnto vs by the auncient Fathers continually from yeare to yeare. Thus he. But none hath deliuered the Bibles frō hād to hand but the Romā Church. Wherefore it is as certaine that the Roman Church is the true Church of Christ, as that the holy Scripture is true Scripture, seeing we do not know this which we haue to be true Scripture, but by the authority, tradition, and testimony of the Roman Church.

20. Vnto this, that also belongeth ^{Supr. c. 3.} which we haue proued before, to wit, ^{huius cō-} that the true Church doth not only giue a ^{trouerf.} bare testimony, but also sufficient authority to the Scriptures, for this the only Roman Church and no other abundantly performeth.

21. The seauenth reason. The office of the true Church is to iudge of all controuersies which do arise among Christians eyther in points of fayth, or other Ecclesiasticall affayres. But to the Roman Church only, and to no other besides, all controuersies were brought which arose in the Church eyther in fayth or other Ecclesiasticall matters. For vnto this as to the seate ^{Supr. c. 7.} of S. Peter, and the supreme Church, all ^{huius cō-} had recourse who had any iniury or

wrong done them. So *S. Athanasius* Patriarch of *Alexandria*, so *Peter* his Successor, so *S. Iohn Chrysostome* Patriarch of *Constantinople*, and many others did, of whom *Belarmine* and *Baronius* more at large; the which *Caluin* also cannot deny.

Baron.

Tō. 1. 4.

s. 6. & 7.

Calu. l. 4.

Inst. c. 8.

sect. 16.

Bellarm.

l. 1. de

Ecclesi

milit. c.

29. Barō.

loc & cita-

tiō.

22. Herevnto also it belongeth that the Roman Church hath confirmed all general Councils lawfully assembled, as *Bellarmine* declareth, and *Baronius* more at large in euery age.

23. The eight reason. The office of the true Church is to ordaine & appoint lawfull Pastors and Ministers of the Sacraments, and to conserue alwayes the ordinary vocatiō as we also proued before. But our Aduersaries can assigne no other Church but the Roman, which hath alwayes had this ordinary vocation, and cōtinuall succession of Pastors, and the ordinary authority to send and institute Pastors in the Church of God.

24. The ninth reason. The office of the true Church is to teach a true faith without any error, so that in no one point of doctrine necessary to saluation she may erre, as we haue already proued out of holy Scripture. But our Aduersaries can shew no other Church besides the Romā, which hath not often erred in sayth.

Cap. 8.

hu. con-

trou.

Cap. 7.

huim cōt.

Neyther

Neyther dare our Aduersaries affirme that there is as yet among them any visible Church which cannot erre in sayth. But do most euidently demonstrate that the Roman Church neuer erred hitherto in doctrine concerning matters of faith.

25. And heere it is to be considered that in all other Churches founded by the Apostles, yea in the Patriarks seates themselves, there haue not byn only heresies but also many Archbishops heretikes: but only the Roman Church among them all hath alwaies byn free & vntained with any heresy. The which Calvin doth plainly acknowledge when he writeth, that the Roman Church in the tyme of old heresies was not so troublesome as other Churches were, and that it kept more exactly then the rest, the doctrine once deliuered vnto her by the Apostles. But he badly ascribeth this to the power and strengeth of nature, or to the generous disposition of the Romans, & not to the providence and grace of God.

26. Much better did the auncient Bishops of Rome referre it to the singular providence of God, and to the praier of Christ of the which Christ himselfe speaketh when he sayth. But I haue prayed for thee, Pe-

Bell. l. 4. de Rom Pont. c. 3. ter that thy sayth saye not. And indeed Bellarmine alledgeth seauen auncient Bishops of Rome which attribute this to the prayer of Christ.

Supr. c. 2. biniucōt. 27. The tenth reason. The proper and chiefest office of the true Church is to bring men to their eternall saluation, so that without her helpe, or without her we cannot hope to be saued, as we proued before by our Aduersaries doctrine. We aske therefore of them whether our predecessors who liued vnder the Bishops of Rome these thousand yeares past were all damned or no? they dare not affirme they were damned: but out of the true Church of God we cannot hope for saluation: the Roman Church therefore wherein they liued and obtained their saluation, is the true Church of Christ.

CHAP.

CHAP. V.

By the signes of the true Church it is declared, that the Roman is the true Church of Christ.

WE haue declared out of the holy Scriptures that there are foure most certaine signes of the true Church of

*Cap. 19.
huius
Controu.*

Christ, all which doe proue the Roman to be the same Church we speake of.

2. First, as concerning the vnyty of faith and doctrine; the Church of Rome hath the same faith in all and euery particular point therof with the primitiue Church, as also with that Church which hath continued now for the space of almost a thousand six hundred yeares, as *Coccius* clearly declareth out of the writings of all both auncient and late *Historiographers*, and that through euery article now in Controuersy. And we will hereafter shew in euery one of them the consent and harmony of the Roman Church with the Scriptures and auncient Church. But on the other side among our Aduersaries there are many iarres and dissensi-

*Coccius
induobus
Tom.
thesaur.*

Coccins
Tom. 1. l.
8. Art.
7. 8. 9. 10.

ons in points of Faith, euery one of them condemning another of heresy; as the for-
 said *Coccins* manifestly sheweth euen by
 our Aduersaries owne writings: where-
 fore it is most manifest, that there is per-
 fect vnity and agreement in the Roman
 Church concerning all matters of faith,
 and that our Aduersaries doe differ and
 disagree almost in euery article ther-
 of.

3. And heere it is diligently to be
 considered that this doth not happen vn-
 to our Aduersaries by a mere chaunce
 only, or by the malice of some few of them
 as they say it doth, but euen necessarily
 out of the nature and condition of their
 doctrine. For they teach, that there
 should be no Superiour vnto whom all
 should be obedient and submit them-
 selues: no iudge of Controuersyes, whose
 judgment and definition in those matters
 all should imbrace or follow; besides that
 euery one teacheth what he listeth, and
 euery one of them disdayneth to be re-
 prehended or corrected by another,
 whereby there must needs arise many
 iarres and contentions among them.

4. But in the Roman Church it is far
 otherwise. For if there arise any que-
 stion or Controuersy which can be de-
 fined

fined and determined by the word of God, presently the Church of *Rome* endeth this. Controuersly, and forbiddeth vnder payne of excommunication any to teach the contrary; and by this meanes euery Controuersly in matters of faith amongst Catholikes is forthwith ended. But if the matter be obscure and cannot easily be gathered out of the word of God, nor be very necessary to saluation, then the Roman Church commaundeth both parties that one of them do not condemne the others opinion, as we see practised concerning the Conception of the *B. Virgin Mary*. And in this manner all matters of Controuersly are ended and taken a-*Vida* way. The *Lutherans* being conuincd by *Conc.* this argument doe acknowledge that the *Trid.* *Popes Supremacy* is very profitable and ne- *sect. 5.* cessary for the Church for the preseruatiō *post* of this vnity and good agreement in all *Canon. 5.* thinges, as a little after we will euident- *Infr. cap.* ly demonstrate out of their owne wri- *24. §. 4.* tings.

5. Secondly, as concerning the san- *sequent.* *Coccius.* *S. citato* *Art. 11.* *idem eodē* *lib. Ar.* *12. 13. 14.* *Yea*
ctity and holinesse of the Church, *Coccius* declareth very well and briefly, that euen from the very first beginning till now there haue alwaies byn some holy and godly persons in the Church of *Rome*.

Calu. cōc. 10. Gall. in Epist. ad Eph. cōc. 10. in cap. 11. E. pist. 1. ad Cor. & conc. 9. sub. fin. in 1. ad Tim. Yea that also there neuer wanted some who did very strange and miraculous things. Moreouer in the same places he proueth manifestly the great impiety and wickednesse of our Aduersaries, and that there were neuer any true miracles wrought by any of them. Yea *Caluin* himselfe doth often confesse and acknowledge the dishonesty and wickednesse of his followers to be very great.

6. That it cannot most certainly be the true Church of *Christ* which altogether is destitute of the gitt of miracles, sufficiently appeareth by those words of *Christ*: These signes shal follow those that belieue, in my name they shall cast out Diuells they shal speake with new tongues, serrents shall they take away, and if they drinke any deadly thinge, it shall not hurt them: they shall impose bands vpon the sicke, and they shalbe whole. And that this promise of *Christ* is not only to be restrained to the Apostles tyme we must needs confesse, vnlesse we will say that the authority to preach the Gospell, & to administer the Sacraments of Baptisme (the which are cōteyned in the same promise) did only appertayne to the Apostles tyme. But that the Savnts of God which liued in the Roman Church haue done all those miracles which *Christ* recounteth in the
for-

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for sayd place is manifest by that which *Coccius* relateth of them.

*Coccius. art.
13. citat.*

7. But heere it is diligently to be considered, that the impiety or lacke of all holinesse in our Aduersaries is not *casuall*, or accidentary vnto them, as it is with vs, that is, flowing from the malice of man, but it proceedeth out of the very doctrine of our Aduersaries. For they teach, that none can truly haue their sinnes forgiven them, that none can haue any true holinesse before God, that none can haue any freewill to doe good works, that noe worke of a iust man can be perfect or meritorious before God; that all things aswell the bad as the good are done by a certayne necessary predetermination of God, that noe satisfaction for our sinnes is necessary, that we need not confesse our sinnes, that good works are not necessary to saluation and life euerlasting, that Gods commandements are impossible, and such other paradoxes, whereof we will speake more heerafter. All which doe vehemently incite and stirre vp men to all sinne and iniquity. But on the other syde, the whole doctrine of the Roman Church inflameth continually the hearts of men with the loue of vertue and the exercise of good workes.

8. Thirdly, the Roman Church may truly be called *Catholike*, and that it is no lesse *Catholike* now, then it was in the

the

Suprac.
10. huius
cont. 5.
24.
Bozius de
signis
Eccles.

the tyme of the auncient holy Fathers, both we haue sufficiently declared before, and Thomas Bozius proueth at large. For albeit the Roman sayth may seeme to haue failed in some place of Europ, yet notwithstanding it hath meruailously increased and still daily increaseth in *Asia, Africa* and those wide countries of the *East* and *VVest Indies*. But it is certayne, that our Aduersaries Churches are wholly destitute of this marke and signe.

9. Finally that the Roman Church may truly be called *Apostolicall*, it appeareth sufficiently by the continuall succession of *Pastours*, euer since *S. Peters* tyme to *Paul* the first, who is now the *supreme Pastor* of the Roman Church. The which succession is briefly related by *Coccinus*, but our Aduersaries can neuer shew the like.

Cocc. l. 3.
citat. art.
2.

10. And *Caluin* cannot deny, but *Calu. l. 4.*
inst. c. 2.
Sect. 1.
sub finem.

that those holy Fathers *Irenaeus*, *Augustine*, *Optatus*, and many others disputing with old heretikes vsed this argument, the which is deduced from the continuall succession of the *Popes* of *Rome*. But, sayth he, they did so because till their tyme there was nothing of the doctrine deliuered vnto them by the *Apostles*, changed at *Rome*. Neyther as yet is there any of that doctrine changed which was at *Rome* in *S.*

Augustines

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Augustines tyme, and besides the same succel.
sion continueth still. For we do not say, *Calm. c. 2.*
as they falsely slander vs, that the suc- *cis. 102.*
cession only of persons without true
doctrine is sufficient, but we vrge a con-
tinuall succession, as well of persons, as of
doctrine, seeing that no doctrine can con-
sist, or remayne without those persons
which teach it.

CHAP.

CHAP. VI.

*That the Church of the City of Rome
is the chiefest of all the visible
Churches of Christ, is clearly
convinc'd by the Holy
Scriptures.*

BESIDES those arguments hitherto alledged out of the properties, offices, and signes of the true Church, wherby we have proved the Roman Church to be the true Church of Christ, there are some other reasons which may be deduced out of holy Scriptures, wherof see *Bellarmino* and *Sanders*: we according to our accustomed brevity will only bring two principall places for this purpose, wherby it is manifestly declared, that the Roman Church is not only the true Church, but that also, that which is now in Rome is more eminent and famous then all other Churches of Christ, as the successor of *S. Peter* the Prince of the *Apostles* is there resident, and governeth the same, as the supreme head thereof.

*Bell. &
Sāder.
locis citat
supr. cap.
21. & 27.
in fine.*

2. The

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2. The first place is taken out of *S. Mat. 16. 13.* *Mathew*. For he relateth the words which *Chryst* spake to *S. Peter*, which are these: *19.*

And I say vnto thee, that thou art *Peter*, and vpon this *Rocke* will I build my Church, and the gates of hell shall not preuaile against it; and I will giue to thee the keyes of the Kingdome of heauen. And whatsoeuer thou shalt bind vpon earth, it shall be bound in heauen, and whatsoeuer thou shalt loose on earth, it shall be loosed in heauen.

3. First that *Chryst* spake to *S. Peter* and not to the other *Apostles*, appeareth euidently by the very words of the text. For *Io. 1. 37.* first of all *Chryst* setteth downe *S. Peters* *14. 6.* old name: *Simon*, sayth he, thou art blessed, and then afterward he setteth downe the name of his father *Bar-iona*, that is to say, the sonne of *Ionas*, or of *Iohn*, as also the *Euangelist S. Iohn* testifyeth. He sheweth afterward that the reuelation was only made to *S. Peter*. My father, sayth he, hath reuealed vnto thee: he doth not say, vnto you, as he is wot to say when he speaketh vnto them all. He addeth moreouer, because thou art *Peter*, which certainly agreeth only to *S. Peter*: for vpon him only was this Name imposed, *Ioan. 1. 37. 42.*

4. Moreouer *Chryst* addeth, And vpon this rocke I will build my Church, in which words that particle (and) is a coniunction

V

causall